THE PERSONALL RAIGNE OF CHRIST UPON EARTH.

OR,

A TREATISE WHEREIN IS FULLY AND LARGELY LAID OPEN AND proved, That *IESVS CHRIST* together with the Saints, shall visibly possesse a *Monarchicall State* and *Kingdome* in this World.

Which Sheweth,

1. That there shall be such a Kingdome.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

ACT. 1. 11.

Yee men of Galilee, why stand yee gazing up into Heaven? This same Iesus, which is taken up from you into Heaven, shall so come in like manner as yee have seen him goe into Heaven.

REVEL. 21. 3.

Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and be their God.

DAN. 7. 27.

And the Kingdome, and Dominion, and the greatnesse of the Kingdome under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey him.

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THE PERSONALL RAIGNE OF CHRIST UPON EARTH.

THE Scripture reveales to us a Three-fold State of Christs Kingdom.

One *Providentiall*, which is that universall influence and Soveraign power, by which Iesus Christ manageth the affaires of all the world, both in heaven, earth, and under the earth: as *Mat.* 28 18. Thus in *Mat.* 13. *The field* which is the *world*, is called by Christ His Kingdome, whence it is, that *he enlighteneth every man that commeth into the world. Ioh.* 1.9. For ever since the fall of man, the immediate dispenation and Government of all things, is delegated to him from the Father, So that he is deputed as Vicegerent, or immediate Administrator of all things. Therefore it is, that he is distinguished from the Father, and the Holy Ghost, by the title of Lord. *Act.* 2. 36. Lord and Christ, that is anointed to be Lord, in a distinct sence, meaning one who by commission is deputed, and delegated, to im-

mediate administration, in the behalfe of others. This indeed (though the mystery was not revealed Christ as God, man; though not as then manifested in the flesh) governed and ruled the whole world, ever since *Adam* his fall: For if God the Father had not deputed a Mediator, his Justice and holinesse, according to the Covenant of workes, (by which hee onely had to deale with mankinde, and this world) had overthrowne mankinde, and all this world. This is the first state of Christs Kingdome.

A second state of Christs Kingdome, is spirituall, which is that Soveraignty, which by his Word and Spirit, hee exerciseth over the consciences of some people, and in speciall the Elect of God the Father, whom by his Word and Spirit, hee subdues in conscience to an universall obedience to him, as 2 *Cor.* 10.4,5. this hath beene ever since the fall, first on *Adam* (as wee have) to be sure on *Eve*, (for to her and her seed, as to *Abraham* and his seed, to *David* and his seed, was the promise made) And to *Abell*, *Seth*, and so along to *Abraham*; and all his Children by faith, Iewes, and afterwards Gentiles but this is not generall over all the world, and respecting this, Christ saith: his kingdome is not of this world, and that the Kingdome of God is not by observation, that is, after a worldly pompe and honour, and of this he still speakes, when hee saith, *The Kingdome of God is at hand*; *is within you*, *&c.* And this state of his Kingdome, was more narrow and obscure till Christs comming in the flesh, and the preaching the Gospel to every creature (that is, to all mankinde, where ever there was opportunity) without restraint to the Nation of the *Iewes*, as it was before, and many worthy ones have thought, and many doe to this day thinke, that this is the onely state of Christs Kingdome; and therefore doe appropriate and apply all that is said of his Kngdome in Scripture, to this state of it. Indeed, in many things belonging to Christs *Monarchy* there is a spirituall sence also, and they may, not untruly be applyed spiritually; as that of making all new, which appertaines to the *Monarchy* of Christ, as *Revel.* 21. 2.4,5. and yet applyed spiritually, 2 *Cor.* 5.17.

But they have a farther sense, as there is (besides this) a third state of Christs Kingdome, which I may call *Monarchicall*, not because the other two fore-mentioned states of his Kingdome were not so in some sence; for in some sence, they are as absolute, and *Monarchicall*, as any state or Kingdome can be,

be, in that he rules by his will and absolute Prerogative, hee alone as he listeth, in his providentiall state of government, by which he ruleth all things, hee doth it as hee will, of that is *Psal.* 33. spoken, and it is said, *vers.* 10, 11. that hee only doth by his will, and so in the spirituall state of his Kingdome, *Rom.* 9. 15. *Phil.* 2. 13. But I call this last state of his *Monarchicall*, because in this, when hee entreth upon it, hee will governe as earthly *Monarches* have done, that is, universally over the world, (in those dayes knowne and esteemed) and in a worldly visible earthly glory, not by tyranny, oppression, and sensually, but with honour, peace, riches, and whatsoever in and of the World is not sinfull; having all Nations and Kingdomes doing homage to him, as the great *Monarches* of the World had.

Now because in this visible Majesty, it shall be conformed to the *Monarchies*, I call it a state *Monarchicall*, to distinguish it from the two former states, which ever have beene since the World began (whereas yet this hath not beene) which also shall abide with this when it comes; and of this last state of the Kingdome of Christ, I am to treat and shew 4 things.

1. That there shall be such a Kingdome.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

First, that there shall be a *Monarchicall* State of Christs Kingdome, a Soveraignty which Christ shall administer over all the earth, in a visible and worldly manner, for splendour, riches, peace, &c. though not in a fleshly or sinfull manner: Of this God gave us a type in the Government of the nation of Israell, from the time he called them out of *Ægypt*, till they desired a King, & cast off their Iudges; when he saith, *they cast not off Samuell, but God*, that is, Iesus Christ, who is God because *Moses*, *Ioshua*, and all the Iudges, were not their Kings, though they exercised a kingly power; therefore *Moses* is called King in *Iesurun*, *Deut.* 33. 5. but it was not of themselves, but by Commission, and Deputation from Christ, as a Vice-Roy; so that it was not they, but Christ all that while did immediately rule them, not so much or onely by a providence (as hee did all the World else) nor by a *spirituall* Government, for so he ruled not them all, but a very few of them, such as were elect unto

unto eternall life and sanctified, but by a King of *Monarchicall Government*, so that hee was an immediate and particular King to them, and was visibly present amongst them in figures and tokens of presence, as the *Pillar of the Cloud and fire*, and after that in the *Tabernacle*, *Arke*, *Mercy-seate*, &c. And did manifestly give them Lawes, appearing as a consuming fire, *Exod.* 24. 17. and appointed Officers, to administer the Kingdome, both ordinary & extraordinary, & to punish the offenders, executing Justice by an immediate hand, and had all hard cases brought to him, and gave order about their battels, and appointed their Generals for warres; for the Judges for the most part, except *Eli* and *Samuel*, were but extraordinary Officers, or Generalls, raised up in danger of enemies, and case of warre; so that every way Christ was a *Monarch* and King to *Israel*; wherefore indeed when they refused Judges, and would have a King like other Nations, they did cast off him; yet notwithstanding, after he had punished them by one King, namely *Saul*, he gave them a King also for a Type and shadow of that which he himselfe did before, but in a Type and shadow: For as the Nation of *Israel* in their *Mosaicall* Discipline and Liturgy, were but a Type of the Nations of the World, whom in a morall way God will bring to be a people to *Christ* (among which the *Israelites* as a first borne shall bee chiefe:) So Christs government of that Nation, from the time they were called out of *Ægypt*, till they cast off Judges, and after that also, by Kings immediately called and Deputed by him, (which shewed that he still kept the Soveraignty, and was their King) was a shadow or Type of his state of *Monarchicall Government*, which in due time hee will have immediately and visibly over all Nations on the earth; therefore the *Israelites* Kings could not be deposed by men, because not set up by men, and ruled so absolutely because they rul'd by Commission immediately from Christ, and as Types of that his rule *Monarchicall*, which in the latter dayes he meant to take up over all the World.

Thus we see ever since Christ gathered a visible people and Kingdome, he fore-shewed his intent, to have a state *Monarcall* in the World, (for his spirituall Kingdome hee typified from the fall of *Adam*) by the Sacrifices, Altars, and the Priests, which were the Fathers and first borne of the Family; but this his *Monarchicall Government* hee began to typifie, when hee called a Nation to be his people; and as he typified

it, so he fore-told and prophesied it; the 8. Psalme is made onely out of a Propheticall Meditation of this *Monarchicall state* of Christs Kingdome, as the Apostle teacheth us, *Heb.* 2. 5,6,7,8 who applyes that Psalme to Christ, and to this *Monarchicall state* of Christ: For he saith, it is meant of a world, and world to come, after that the Apostle writ that Epistle, *v.* 5. But by providence Christ then had ruled the World, and in a *spirituall* Government by the Gospel, he had spread himselfe over all the World before *Ierusalem* was ruined, as hee told his Disciples, *Matth.* 24. 14. then the end (that is of the City *Ierusalem*) shall come.

But besides all this, there is a whole world to come to bee put in subjection to Christ, of which *Adam* in innocencie was indeed a Type (for in innocencie was divers Types of Christ, in that God ever intended Christ) *Adams* Fall, and damning all man-kinde, was a Type or Figure of Christs saving all the Elect, *Rom.* 5. 14. So *Adams* marriage to the woman, was a Type of Christs conjunction to the Church, *Ephes.* 5. 30, 31, 32. So in the Soveraignty that Christ gave *Adam* over all that present World, was figured out the subjection of a World to come to Christ: wherefore the Psalmist speakes in such a phrase, as makes Expositors thinke, he meant *Adam* (because *Adam* was its Figure) but it is evident it cannot be meant of *Adam*, or the state in Innocency, because in this Epistle to the *Hebrewes*, after Christ had set up his spirituall Kingdome by the Gospel over all the World, in some consciences every where, yet he saith it is a world to come; and besides, there are divers passages in the Psalme, which are not competible with the state of Innocencie; as the stilling the avenger, &c. whereas in innocencie were not enemies or avengers: Therefore this Psalme fore-tells a state of Christs Kingdome to come, after the Gospels preaching to all the World, wherein he should have as perfectly all the World subject to him; as in innocencie *Adam* had all under his dominion, as wee read *Gen* 1.26. Nor can this be meant of the last of all time, namely, the Generall Judgement, *When all knees shall bow to him, and every tongue shall confesse him Lord*, Phil. 2. 10, 11. which is referred to his last Judgement *Rom.* 14. 10, 11. For then he is to resigne and to surrender up the Kingdome to God the Father, and to hold and administer it no longer, 1 *Cor* 15. 24. But this and many other places as wee shall see, prophesie of a state of *Monarchicall Government*, which *Christ* shal hold after the

Goſpel is preached univerſally, before that laſt and Generall Judgement, *Pſal.* 22. hee propheſieth of Chriſts Paſſion, and in *verſ.* the 6, 7, 8. the words of reproach uſed againſt Chriſt in his Paſſion, *Matth.* 27. 39, 43. and *verſ* 16. the torments inflicted on Chriſt, piercing his hands and feet, and *verſ.* 18. their demeanour towards the garments of Chriſt, applyed to Chriſt, as *Matth.* 27. 35. and what Chriſt would doe after his deliverance from his Paſſion, *Pſal.* 22, 22. applyed to Chriſt, *Heb.* 2. 12. by all which it is cleare, that Plaine is of Chriſts Paſſion, after which it is propheſied that all the world ſhould turne to him, and worſhip him, and that hee ſhould have the Kingdome, *verſ* 27, 28. and that a generation of Saints ſhould ſerve him, and all that be fat on the earth ſhall worſhip him, *verſ.* 29. which muſt be meant of the *Monarchicall ſtate* of Chriſt, and not of his ſpirituall government in the conſcience onely, becauſe it is ſaid, *verſ.* 29. *that all the fat on the earth ſhall bow to him*, and all that goe downe to the duſt, there is none can keepe alive his ſoule, that is, Chriſt ſhall have a Soveraignty over all that live and dye, which he hath not in his ſpirituall Government, which onely reacheth the living. This was alſo celebrated typically and propheticallly, by *Iſraels* ſubduing all the earth, that is, all knowne neighbouring Nations round about them, *Pſal.* 47. and in *Salomon* as in a Type, *Pſal.* 72. and is certainely the ſcope of *Pſal.* 96. 97 98. 110. For what ſtate of Chriſts Kingdome as yet, whether providenciall or ſpirituall, gave all the earth cauſe to joy, becauſe of peace, juſtice, and truth.

Therefore there is a ſtate to come, wherein it ſhall be done to all the earth; this is moſt fully ſet downe by the Prophet *Daniel, chap.* 2. 31. to 46. the great Image preſented in a dreame to *Nebuchadnezzar*, repreſented foure great Monarchies, whoſe foundations indeed were laid preſently after the Floud, in *Nimrod*, and that *Aſſyrian Monarchy*, which grew up into the *Babylonian*, &c. (whatſoever God did before the Floud) it is evident that ever ſince it, except a little time at firſt to grow, he hath held this World under a *Monarchy*, and ſo he will hold it, untill its end. I ſay, God by *Daniel* the interpreter, and by that dreame to *Nebuchadnezzar*, in and by an Image, repreſented 4. great *Monarchies*, one of which was then in being, and the reſt were to follow, and every one of them had the World (as then it was found and eſteemed) under them.

The firſt *Monarchy* was the *Aſſyrian*, which ſell into the *Ba-*

bylonian,

bylonian, and bloſſomed in *Nimrod*, *Gen.* 10. 8. to the 13. and was ripened in that preſent *Nebuchadnezars* child and granchild, This *Monarchy* was expreſſed in that Image by the head of gold.

The ſecond *Monarchy*, was that of the *Medes* and *Perſians*, which bloſſomed in *Cyrus*, who conquerd *Babylon*, and ſlew the Grandchild of *Nebuchadnezar*, namely *Balteshashar*, *Dan.* 2. 39. and endured till *Darius*, whom Great *Alexander* the Greeke overthrew; this *Monarchy* was expreſt in that Image, by the Breſt and Armes of Silver.

The third *Monarchy* was that of the Greekes, which bloſſomed, or rather immaturely and ſuddenly ripened in Great *Alexander* of *Macedon*, a Grecian; and by his ſudden victories over-run the World; and by his ſudden and untimely death, was divided into foure great parts, by foure of his chiefe Generals, who parted the World among them, *Dan.* 2. 39. untill the more Weſterne people, by little and little (namely the *Romans*) won all from them: this *Grecian Monarchy* was expreſſed in that Image by a belly and thighes of Braſſe.

The fourth *Monarchy* was that of the Weſt, namely that of the *Romans* (which compared with the former is Weſterne) which bloſſomed and ripened leiſurely, and by degrees; and was therefore the more like to laſt long. And by certaine gradations and much time, rooted out ſucceſſively all the inheritors of *Alexander*, and the upholders of the Greeke *Monarchy*, and poſſeſt all the chiefe knowne parts of the World, and ſo fetching its beginning lower Weſtward, and yet up as high Eaſtward, it became a mightier *Monarchy* then any of the former.

This *Monarchy* was expreſſed in the image, by the legges of Iron, *Dan.* 2. 32. 40. becauſe as Iron, it was ſtrongeſt of all, and ſubdued all under it; but in proceſſe of time, the body of the world, which it bore up, being ſo great, to which it was a legge or ſupporter, it devided it ſelfe (as it is in the naturall body) into two legges, and is in the image ſo expreſſed (though for a great while it was but one *Monarchy*) yet at laſt it grew into two, the Eaſterne and Weſterne *Monarchy*, which yet though divided, were both ſtrong as Iron, and held all nations under them: but in proceſſe of time theſe fell into feet and toes, as the naturall body of man, from two legges, deſcend into feet and toes. The Eaſterne *Monarchy* was ſwallowed up by the *Perſian*, *Turke*, &c. The Weſterne *Monarchy* fell into divers

King-

Kingdomes, but among these subdivided Kings, was strength and weaknesse, the feet being part of Iron and part of Clay, *Dan.* 2. 33 41. and much mingling shall be among them to rejoyne the Kingdomes into one body, some whereof are weake and some strong, (as Iron and Clay) but it never shall bee; as Iron cannot be mixt with Clay, *Dan.* 2. 41. 42. 43. The *Spaniard* and *Austrian* in *Spaine* and *Germany*: and other nations in *Europe*, some of which are strong and some weake, have sought by marriage and other Covenants, to mingle and rejoyne into one *Monarchy*, but it shall never be, as we cannot mingle Iron and Clay. But to the period & upshot, of their Soveraignty and *Monarchy*, they shall remaine Kingdomes distinct, as feet and toes, of Iron and Clay, partly weake, and partly strong; now in the daies of this fourth Roman, and Westerne *Monarchy*, *There shall be a Stone cut out without hands*, *Dan* 2. 34 to 36. which shall first ruine these Kingdomes, (it smote the Image on the feet that were of Iron and Clay, *ver.* 34. and so swallowed up the whole Image; all the foregoing *Monarchies* were brought under it, and by it to nothing, *ver.* 35. and it became a *Monarchy* over the whole earth, where ever any of the former *Monarchies* had ruled, *ver.* 35. that is, as is explained *Dan.* 2. 44. 45. a Kingdome which that Stone shall obtaine, set up by the God of heaven. Whereas the other *Monarchies* were erected by men on earth, though permitted and ordered by God) which Kingdome or *Monarchy* shall swallow up in it, all foregoeing *Monarchies*, and that by no humane meanes or policie; for it was without hands, or not in hand: that is, not of man, but a divine worke every way; and it shall reach and swallow up not onely the feet and toes, but the legges of Brasse, the brest and armes of Silver, the head of Gold, *Dan.* 2. 34, 35. that is, all Kingdomes and States, that were from first to last under any of the *Monarchies*, shall be swallowed up and come under this. And this is a fifth *Monarchy* which shall arise in the world after the former foure, which is meant of a state of Christs Kingdome, as appeares.

First, because it is called a stone, as Christ is the stone which the builders refused, become the head of the corner, 1 *Pet.* 2. 3. to 8.

And secondly, it is a stone not in hand, or not cut out with hands, because by God immediately without humane helpe, this Kingdome shall be reared up.

Thirdly, its duration, that it shall last for ever, shewes it

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is meant of Christs Kingdome; wee people shall swallow it up, as they have done all other *Monarchies*; the *Babylonian* was left to the *Medes* and *Persians*, and this to the *Grecians*, and the *Grecians* to the *Romans*, but this shall be left to none, but this shall be for ever, *Dan.* 2. 44. that is, to the Worlds end, but the Kingdome at the Worlds end shall be Christs, for then he gives it up to the Father, 1 *Cor.* 15. 24. therefore till then, and at that time, when all ends, he hath the Kingdome; Christs spirituall Kingdome and his Providentiall, were before this time; therefore that which is to begin, when these *Monarchies* end, must be Christs *Monarchy*: wherefore from this prophesie we learne, that Christ shall have a *Monarchicall state* on earth, and a visible Kingdome as other *Monarches* had; swallowing up or causing to vanish all other *Monarchies*, (as the latter *Monarchies* did the former:) And that this *Monarchy* is to be Christs, is yet more plaine, by *Dan.* 7. where the 4. *Monarchies* under 4. Beasts are prophesied of *vers.* 3. to 9. the 16. 17. after which Christ sets up a *Monarchy*, vers. 9. to 13. And as the Sonne of Man in reference to which name he calls himselfe the Sonne of Man, as wee read in the Gospel, and to him was given a *Monarchy*, and that after the fourth Beast or *Monarchy* was destroyed, which is the *Roman*, that is yet in being; and so *Christs Monarchy* is yet to come, but his Providentiall and Spirituall Government have beene of old, therefore it is meant of another, and not of those states of Government, *Hos.* 3. 4, 5. the ten Tribes then cast off, should be left without all Religion till the latter daves, in which they should be converted, *and have David for their King*, that is Christ, whom *David* typified; therefore Christ is to be a King in the latter dives: So 2 *Tim.* 4. 1. when Christ appeares next, hee is to have a Kingdome, and that on earth, before the Worlds end, because then he resignes it, 1 *Cor.* 15. 24. and yet this his kingdome is not till he come again, which yet he hath not, though it is so long since he ascended; wherefore his Kingdome is yet to come; and this is the scope of the Parable, *Luk.* 19. 11. 12. which he spake because they thought Gods Kingdome, (that is, the Kingdome of which God hath prophesied or promised so much, which indeed was this Kingdome of Christ, as hee calls it in that Parable) which they thought should immediately appeare, hee tells them *he must goe a farre journey to receive it*, and then hee will come *at the time appointed*, and bring it with him, by which hee meanes his Ascension into Heaven

and his long ſtay there till his next comming; So that he confirmes them in their opinion of a Kingdome, but rectifies them in the thoughts of the time, when it ſhould bee; and ſo *Act.* 1. 6, 7. hee denyes not the Kingdome, but would not tell them the time when it ſhould bee; which was the queſtion they asked, but if hee had onely meant his ſpirituall Kingdome, through the Goſpels preaching, hee might have told them the time of that, for hee had ſaid before, that it ſhould be over all the World, before the ruine of *Ieruſalem*, *Matth.* 24. 14. therefore hee meanes this his *Monarchy*, which is called *Iſraels* Kingdome; as here, ſo *Dan.* 7. 18. becauſe they under and with Chriſt, ſhall enjoy the honour of that Kingdome: And indeed of this *Monarchicall* kingdome, have all the Prophets ſpoken more or leſſe, as it is ſaid *Act.* 3. 19, 20, 21. which place of the Apoſtle is expreſſely meant of this kingdome of Chriſt, and not of the laſt Generall Judgement at the Worlds-end (as it is oft interpreted.)

For firſt, all the Prophets ſince the world begun, have not ſpoken of the Worlds end, and laſt judgement; but of this kingdome of Chriſt have they all ſpoken, ſo that no Doctrine, was ſo generally beleeved among the Jewes, as Chriſt his being among them, as that of the *Meſſias*, and of his kingdome, wherefore they ſo ſtumble ſtill on that.

Secondly, the time of which this place ſpeakes, is a time of *reſtoring all things*; that is, a making all things new, as it is elſewhere expreſt, 2 *Pet.* 3. 13. which cannot be meant of the worlds end, and Heaven which followes it, for at the worlds end, the earth ends, and ſhall not be made new; and the higheſt Heavens needs no making new, nor have they any earth in them; therefore it muſt be meant of a time and ſtate to bee in this World; therefore *Rev.* 21. 25. the new things come downe from Heaven, and therefore there muſt be a reforming things in this world, and a reducing them to their originall, as they were at the Creation; which reſtitution of all things, ſhall not be perfected indeed, till the laſt generall Judgement, but ſhall be begun, and proceeded much in, at the beginning of this Kingdome of Chriſt; of which alſo the laſt Judgement is a part: therefore the whole time of Chriſts Kingdome, is truly called a time of reſtitution, and this place is meant of that Kingdome.

Thirdly, which yet further appeares, becauſe it is ſaid, that Chriſt muſt remaine in Heaven, till hee comes to *reſtore all things*

things; therefore his next comming, is this time; but his next comming, is to set up his Kingdome, therefore this time of restitution is his Kingdome: And surely this *Monarchy* and Kingdome of Christ, is that hee chiefly meanes in the *Lords Prayer* (so called) *thy Kingdome come*, for in this Kingdome is Gods Name most hallowed, because the Son is most honoured, and then especially is Gods will done, in earth as in heaven; because (as we shall shew anon) all in that Kingdome shall be holy, and so throughly sanctified, as that they shall resemble, (though not perfectly equall them in Heaven that doe Gods will, that is, the Angels; for soules of Saints departed, he cannot meane, in that their doing of Gods will, is not expressed in Scripture for our imitation, as the Angels is; now this Kingdome of Christ, is called the Fathers also, both in this Petition, and elsewhere, *Rev.* 11. 15. and in the close of the Prayer, because it is his originally; he first made it by a Decree, and then gave it to Christ, *Dan.* 2. 44 and 7. 9, 10, 13, 14. vers. therefore he is *called his King*, Psal. 2. 6. and it is confessed in the close of the Lords Prayer to be his, that is, its beginning and root is from him, and it shall in the end returne to him; thus much for the first thing that Christ shall have in this world, a *Monarchicall* state or Kingdome.

Secondly, consider the Manner of this Kingdome of Christ, that is, both the extent of it, and the qualities of it. *In the manner Christs Kingdome are two things.*

First, the extent of it, shall be over all the World, as the other *Monarchies* were to be, which goe before it, and shall be swallowed up by it, *Dan.* 2. 37, 38, 39, 40. and 7. 23. all the knowne and esteemed parts of the World were under those *Monarchies*, and so they shall bee under Christ; therefore it is said to grow up into a Mountaine, and fill the whole earth, *Dan* 2. 34, 35. and 7. 27. therefore the seventh Trumpet, which declares this Kingdome of Christ, brings in all Kingdomes on earth under Christ, *Rev.* 11. 15. to the end: For of this Trumpet it is said, *Rom.* 10. 7. The Mystery spoken of by the Prophets should be done; that is, the Kingdome of Christ set up, and as the other great *Monarchies* brought under them all kingly power, and they were Kings of Kings, so shall Christ also; therefore *Dan.* 2. 35. the *Monarchy*, that is, not the people, but the state and Dignity vanished as dust to nothing; the people remained, but the *Monarchy* came to nothing: So *Daniel*, 7. 12. 1. *The Extent Christs Kingdome.*

the dominion was taken away, though their lives continued, and *verſ.* 9. the Thrones caſt downe; that is, of the foure mentioned Kingdomes, and verſ. 27. all dominion and greatneſſe, ſhall be Chriſts and his Saints, none ſhall have dominion and greatneſſe but he, *All Rulers ſhall ſerve him*: So *Eſay* 2. Chriſts Kingdome is expreſſed; Firſt, in its ſpirituall ſtate, by the Gospels preaching, verſ. 2, 3. &c. thence it ſhall proceed, to bring under it all the earth, even the haughtineſſe of people, that is, their kingly power, which is the height and pride of the earth, and he alone ſhall be exalted as *Monarch*, verſ. 11. 17. &c. *Eſay* 24. 21, 22, 23. *The high ones*, that is, the Kings, and their *Monarchies*, ſhall fall before the Lord; *and the Sunne and Moone*, that is, Majeſty of a higher and lower ranke, *ſhall vaniſh before him*, as *Rev.* 21. 23, 24. *no need of Sunne or Moone*, that is, kingly power, Chriſt will be inſtead of all to it; ſo chap. 22. 5. 21. 24. *Kings bring their glory to it*, that is, lay downe their honours there; and this he ſeemes to meane, by *ſhaking, not earth onely*, in change of cuſtomes with people, *but Heaven alſo*, that is, the kingly power; therefore he addes, *ſhake Heavens, and overthrow Thrones*, *Hag.* 2. 21, 22. which the Apoſtle applyes to Chriſt and his Kingdome, *Hebr.* 12. 26, 27. and ſhewes, that he can doe it, in that he is ſo great a King, as once ſhooke the Earth with his voyce, when he gave the Law, and ſet him up a Kingdome of one Nation; but hee can and will ſhake Earth and Heaven alſo, when hee ſets up his full Kingdome, and makes the new heaven and earth, for theſe words, *yet once more ſignifies the removing of old things* in Heaven and Earth, to make new, that is, to change all worldly cuſtomes, and ſo all kingly glory, and ſet up a new even his owne glory: So *Zach.* 14. 9. *Then the Lord ſhall be King of all the earth, and his Name one, and the Lord one*, no more Lords but he, as the *Monarchies* in their time ſwallowed up all kingly power under them: And this *Monarchy* of Chriſts, comming after all the reſt, when more of the World is found out, will be larger in extent then all the former, *The Name of the Lord Great, from Eaſt to Weſt*, as never yet any was, *Mal* 2. 11.

For the better underſtanding the extent of Chriſts Kingdome, conſider that before this *Monarchy* of Chriſt ſhall end, and be given up to the Father, it ſhall extend it ſelfe to all reaſonable creatures, Angels, Devils and all tongues, *Phil.* 2. 10, 11. ſo that every creature, reaſonable, ſhall acknowledge Chriſt to be Lord and King; but this generall extent of it,

ſhall

shall not be till towards its consummation, *Hee shall put all under his feet*, and then resigne, 1 *Cor.* 15. 24. and by *Paul*, *Rom.* 14. 10, 11. this universall subjection is referred to the last and generall Judgement, so that of this I now speake not; but of the generality of all that live on Earth, under Christ his Scepter and *Monarchy*, in its first rise and continuance; this is the extent of Christs Kingdome.

2. *The quality of Christs Kingdome.*

Secondly, the quality of this Kingdome of Christ, for the opening of which we must know, That the day of Judgement is taken sometimes more strictly, sometimes more largely in Scripture; Strictly, it is taken for a partiall Judgement, when some are judged, but not all; many both Saints and sinners shall be judged, and that with great terrour and solemnity, but all Devils, and all the generation of mankinde, from *Adam* to the last that shall be borne, shall not be judged in this partiall and more strict day of Judgement. But more largely is taken for that generall day, when all men and Devils shall be judged, as *Mat.* 25. 31. to the end, and *Phil* 2. 10, 11. and now it is not usuall by the day of Judgement, to meane onely this large and generall Judgement, but the Scripture speakes of a day of Judgement more partiall and more strict, wherein not all, but yet a world of Saints and sinners shall be judged, and that long before the last and great Judgement, as *Dan.* 7. 9, 10. and 2 *Tim.* 4. 1. and 2 *Pet.* 3. 7. and *Rev.* 11. 15, 18. which cannot be meant of the last generall Judgement, because after that Christ resignes his Kingdome, as is shewed formerly, 1 *Cor.* 15. 24. but this is when he takes his Kingdome, as all the places shew, and much is to be done by Christ and his Saints after this; and it is said expressly, that the second death instantly followeth the last generall Judgement, *Rev* 20. 4. but of this Judgement it is said, *the Temple was opened*, and great things done after it, *Rev.* 11. 15, 18, 19. and in 2 *Pet.* 3. 7, 13. it is said, *There shall be a new heaven*, whereas the highest Heavens are not made new, into which the Saints enter, after the last Judgement, *and a new Earth, in which dwelleth righteousnesse*; but the Saints after the last Judgement enter the highest heavens, and dwell not on earth, *Matth.* 25. 34. that is *the Kingdome prepared ever since the foundation of the World, and they goe into eternall life*, vers. 46. that is, the highest heavens above the Sun and time, so that no righteous men shall bee left upon the earth, and this is applyed to the new *Ierusalem*, *Rev.* 21. that

former things passe away, and all things are made new, *vers.* 4, 5. Now this Jerusalem is not heaven, for *it comes downe from God out of heaven*, vers. 2. therfore it must be meant of a change which shall be in this world, on earth, before the Generall Judgement, which he calls by the name of the day of Judgement, *vers.* 7. And it is fitly so called, for it shall bee.

First, a generall Judging (though not to the second death) of all the ungodly in the world, at least, of all that wil not stoop to Christ his Scepter, being indeed that Judging. *Luk.* 19. 27. as *Noahs* flood was, from whence he fetched his argument, 2 *Pet.* 3. 6. *That as once by water God destroyed all people*, (except such as were in the Arke,) but did not then end the world, but gave time and ages after it: So will he once againe destroy all ungodly ones on earth; but give thereby a Reformation, not an end to the world.

Secondly, this shall be a judging to the Saints alive, *many that are dead and killed shall be raised up, and justified before men*, and they that are alive, shall be blamed (as we shall shew anon,) So that this time is fitly called a day of Judgement, now these two times and degrees of Judgement: beginne and end Christs *Kingdome* or *Monarchy*: wherfore all the time of Christs kingdome may fitly be called a day of judgement, it being a rewarding of his Servants, and punishing the wicked. And as in a natural day there is the beginning or evening, & progres to its end, or morning of it. (which is the best time of it,) So is there in this day of judgement, or time of Christs *Monarchy*, an evening or beginning which is lesse glorious, and a morning which is much more glorious; but leads to its end, as the morning doth to the end of the day. Now becaufe the evening and morning makes one day, and all Christs time for his *Monarchie* is but as one day, (wherefore it is called *Christs day*, 1 *Cor.*) Therefore that which is to be done in the morning or latter part of the day, is joyned with the evening or beginning of the day: becaufe before this time is ended all such things shall be done, thus *Dan.* 12. 2. 3. it is said, that at the time in which *Michael the great Prince shall stand up*, for *Daniels* Prophecy, *And there shall be a time of trouble, such as never was, and many that sleep in the dust shall awake, some to everlasting life, and some to everlasting contempt, and they that be wise shall shine as the brightnesse of the firmament.* Which things Christ applyes to the

This Kingdome is like a day, and hath an evening and a morning.

the last generall Judgement, which we call the morning or glory, or close of that day of Christ, *Mat.* 25.46. and 13. 40.43. Yet it is conjoyned to the evening, and first beginning which is troublous and darke, *Dan.* 7.9.10. *the overthrow of things*, that is, former *Monarchyes* and all kingly power, *and the innumerable company of Angels*, and *setting the Iudgement, and opening the Bookes*, (which is not till the last part of the day, of the generall Judgement, as *Rev* 20.12.13.&c.) are joyned together, so 2 *Tim.*4.1. Christs appearing Kingdome, judging quick & dead, are conjoyned as if al one, whereas (though at his first appearing, he shall judge some quicke, and some dead, yet) the generall judging all quicke & dead, shall not be till the latter end of this day. And this is it hath made many mistake, as if there had bin no comming of Christ, or Iudgement, but the last and universall Iudgement, whereas there is another before it, more then *a thousand yeares*, as we shall see hereafter. But God in Scripture joynes together things, farre distant in time, because done in the same day of Christs *Monarchy*; as wee sometimes see an hill, and see not many miles of low grounds and valleyes betweene us and that hill, but thinke the hill is neere us: So God hath made visible some of the most glorious workes of Christ, in the morning or latter part of this his daie and Raigne, but more obscurelie presented a great deale of the beginning and former part of this his day and Raigne, wherefore it hath been over-looked by most Christians, since the first Hundred Yeares, and nothing hath been seene but the last generall Judgement, and triumph of Christ (which shall be onely at the last day) over all people.

Now then to open the quality of Christs Kingdome, wee must shew (and that briefely) what it is in both the parts of that day of his; namely, what it is in the Evening or first part of it, and what it is in the Morning, or latter part of it.

First, what manner of Kingdome Christs shall bee in the evening and first part of it. The beginning or first part of Christs Kingdome, I call an evening, alluding to the Creation, in which every day, had first its evening, and then its morning. Because compared with the following state and glory of it, it is as short of Majesty as the evening is in Glory short of the Morning, and time following.

Now,

Now in the evening or beginning and first part of Christs Kingdome, as in other evenings there is first an end, or withdrawing and ceasing of the light and glory of the fore-going day, this shuts in; and the day ensuing, tends first to a night, So Christs Kingdome shall begin with the withdrawing of peace and comfort (had through the time and raigne of the foregoing *Monarchies*) and darknesse of night, that is, great troubles shall begin to arise, upon those who shall be subjects of Christs *Monarchy*, both beleeving Gentiles and Jewes, with *Israelites* or the *Ten Tribes*, who shall be all converted, and after that be greatly troubled, as wee shall shew, when wee open the beginning of his Kingdome; which trouble, is as the shutting in of a former day, but when this trouble is at its height, and full, then comes the beginning, or setting up of Christ his Kingdome; for the opening of which consider wee three things:

Three things to be considered in the beginning of Christs Kingdome.

First, what Christ will do, when he sets up at first this his Kingdome.

Secondly, who shall be the Subjects of this his Kingdome.

Thirdly, what shall be the Priviledges of this Kingdome, which is the opening or first part of this his day.

First, what Christ will doe, when he at first sets up this his Kingdome, he will come from heaven visibly, *Even as he went up thither, Act* 1.11. which comming is not his last comming, to the last Judgment, but a middle one, 'twixt that and his first comming, which hath not bin considered. For Christ had three commings: The first was when he came to take our nature, and make satisfaction for sinne. The second is, when he comes to receive his Kingdome, for to receive which he went into heaven, *Luk* 19.12.15. which is that I am now speaking of. A third is, that when he comes to judge all, and end the world; the latter commings are two distinct commings, not all one, (as it hath bin thought) therefore they are made distinct, *Mat.* 24. 3. and answerd distinctly by distinct signes in that Chapter. Now this Second comming of Christ, which shall be long before his comming to the last Judgement, and to end the world: is that when he beginnes and sets up this his Kingdome, for at the setting it up, Christ shall come from heaven, *Dan.* 12.1. *Michael shall then stand up*, that is, Christ shall then visibly appeare, which is not spoken of the day of the last Judgement, *for it is the time of the Israelites great trouble*, after their first conversion to Christianity, as we shall shew here-

hereafter, 2 *Tim.*4.1. with *Dan.*7.13. when Christ came to bring his Kingdome, he appeared, but his comming to his last judgement, is to judge and resigne his Kingdome, therefore this is a former comming, at which second comming of Christ, when he comes to begin his Kingom, he wil come with the same glory as at the last, for as it is said of his last comming to judge the world, *Mat.*25.31.34. He comes with a Throne, and as a King, so shall he come at his second or next comming, when he beginnes his Kingdome, *Mat.* 19. 28. which place is the same with *Luk* 22. 30. where he expresly speakes of his owne Kingdome, which hee is to administer in this World, whereas that Kingdome in Heaven is the Fathers, *Mat.*13.39.34. Now when Christ with his glory shall come from Heaven, he will doe three things:

First, hee will raise up the *Saints*, which are dead before this his comming, not onely such as have beene Martyred, as some thinke, but all *Saints* who have dyed in the *Faith*, *Rev.* 20. 4. not onely they that were *beheaded*, but all that subjected not to Antichrist, by which innocency from Popery, hee meanes all *Saints*, though he instances in an escape from Popery onely, because, that is the snare, which in this latter part of the world takes such as are not *Saints*, and more plainely, *Rev.* 11.15. to the chapters end, there is set out Christs Kingdome, and it is said, that not onely the Prophets, but *all that feared him, both small and great, should be judged and rewarded*, even all that feare him, small Christians and greater, and how judged, that is, their cause pleaded against their enemies by a just punishment of them, in the present generation of the wicked, in whom all the foregoing generations of the wicked were punished, God shewing thereby what they all did deserve; and rewardiug the Saints, how is that? by raising them from the dead.; for as he speakes of the dead Prophets, so doth he of the dead *Saints*; and of all *Saints* dead, and not onely of such as were martyred; and this Resurrection is not at the Worlds end, for after this hee shewed many things were done in the World, as *the Temple opened*, &c. and it is the beginning of Christs Kingdome, as wee have shewed before; this also is cleare by that signification that Christ put on their receiving the Lords Supper, in a Table gesture, where they sate as it were at his Table, and he served them; for as they sate at Table, eating the Passeover, hee instituted and administred the Lords Supper, *Luk* 22.14. *He sate downe*, that is, in a Table gesture, at the

Passover, and *vers.* 19. 20. at that meale, he instituted the Lords Supper, and therefore as they sate in the Table gesture, for it was as they were eating at Table, *Mat.* 26. 26. which was *sitting*, *Mark.* 14. 18. Now I say having thus Administred to them the Lords Supper as they sate, hee in that being as one that served them, because he gave the bread and wine, whereas in the Passover, they eate it with him, without his Administring it to them. He inferres hence two things.

One was, that which met with the present corruption of pride, that then brake forth, *vers.* 42. to 48. Since he had set them downe, and served them, they should not strive who should be greatest.

Another was, a consolation for the future, which was signified and sealed up to them, in that Sacrament of the Lords Supper, *vers.* 28. 29. 30. that by his admitting them to sit and eate of that his Supper and Table, he did shew and seale to them the fellowship which they shonld have in his Kingdome: That they should sit as Kings, and rule the Tribes of *Israel*, which cannot be meant of Heaven; for that is the Fathers Kingdome, and Christs Kingdome ends when this world ends Therefore the Sacrament of the Lords Supper, not onely seales up and signifies, spirituall and eternall Privilidges, but also the Kingdome of Christ, which shall be enjoyed in this World: and therefore it is to cease at his comming, to set up this Kingdom: for *it is to shew forth his death till he come*, &c. 1 *Cor.* 11. 26. and then to cease. And this is not onely signified and sealed to the Apostles, but as in them he gave the Sacrament to all Beleevers, soe in them he taught all beleevers (members of his Church) that as sitting at his Table, assured them that they should rule with him in his Kingdome; so that the Gesture of a Table is necessary at the receiving of the Sacrament, or else a maine vse and comfort of the Sacrament is lost, which is the signification of our Raigning with Christ in his Kingdome, in this World. And whereas it is inferred upon the Apostles being with Christ in his Temptations *Luk.* 22. 28. It is not meant onely of his Personall Temptations, but of his misticall, that is all the Temptations, which in his Name & Members do befall him; therfore *Paul* saith, *he filled up the sufferings of Christ*, *Col.* 1. 24. and so agrees to every Saint. Now if all Communicants at the Lords Supper, who are Saints have signified and Sealed to them, by sitting at that Table, in a fellow-like gesture, or rather they

sitting

sitting and Christ serving them, assures them that they shall have a Kingdome and rule in this world with Christ, then suerly being dead before this Kingdome, they must all as well as the dead Apostles be raised up, when Christ comes to beginne this Kingdome: So *Act.* 3.12.20. speaking of Christs next comming, after he ascended, (which is this his second comming) to set up his Kingdome, for he saith, *that the heavens must hold him till then*, and then he is to *restore*, that is, *make new heavens and new earth*, which he is to do in his Kingdome, *Isay.* 65.17. *Rev.* 21.12. (I say) he saith in these times, those Beleevers shall be refreshed, and their sinnes blotted out, therfore then were they to be raised from the dead; or how could their sinnes be blotted out, and they then refreshed, and surely most of the rewards promised in the Epistles to the seaven Churches in *Asia*, are meant of these times of Christs Kingdome, *Rev.* Chapters 2.3. and not of rewards in Heaven, as it is vsually taken, as those rewards, *Rev.* 2.7.11.26.27. and *Rev.* 3.12. for in heaven there is no Paradice, or tree of life, or Christ his ruling Nations with a rod, of Iron, or sitting on Thrones with a kingly power, for at this worlds end, before heaven is entred, Christ resignes his Kingdome; wherefore all these thinges are applyed to Christs kingdome on earth, *Rev.* 21.22. which because wee should not thinke it to be heaven, it is said expresly it came downe from heaven, *Rev.* 21.2. it is indeed heavenly, but yet on earth, not in heaven, thus what is promised *Rev.* 2.11. not to be hurt of the second death, is performed to the Saints of this Kingdome on earth raised from the first death *Rev.* 20.4 6.

Soe what is promised of Paradice, and the tree of life, *Rev.* 2.7. is performed in this kingdome of Christ *Rev.* 22.14. So what is prophesyed *Rev.* 2.26.27. is in effect applyed, to this Kingdome of Christ on earth *Revel.* 21.7. and soe that promise *Revel.* 3.12. of the new Ierusalem, is applyed to this Kingdome, *Revel.* 21.2.

Now the condition of these promises is to overcome, which seemes to agree to every beleever, for faith is the victory by which wee overcome, 1 *Ioh.* 5.4. yet if it be applycable, only to some who peculiarly contest with adversaries, yet sure it is found in divers who were never martyred, as *Luther* and others, who conflicted and overcame, more then some martyrs, therfore surely not only the martyred *saints* shalbe raised from the dead at *Christs kingdom*, but other dead *Saints* also,

therefore this comming of Christ, to set up his Kingdome, is set out by the Saints raised from the dead, and praising of him, *Rev.* 15. this comming of Christ, and setting up his Kingdome, which was spoken of *Rev.* 11. 15. to the end, is expressed first by the antecedents, and preparatives to it; namely, seven Vyals, that is, a perfect measure of wrath to be cast on the wicked, which Vyals are expreſt particularly in *chap.* 16. after the sixth of which, the wicked combine against Christ and his Saints, *vers.* 13 to 17. which is that in *Revel.* 11. 18. the Nations were angry, and the seventh and last Viall was powred out, *Rev.* 18. 17. which was the ruine of all the wicked by Christs comming and setting up his Kingdome, as we shall shew anon, the same with *Rev.* 11. 15, 16, 17, 18. the blowing of the seventh Trumpet, and then Christ sets up his Kingdome, which beginning of Christs Kingdome, after the generall description of the antecedent wrath, *Rev.* 15. 1. I say is expreſt, vers. 2, 3, 4, 5. by all the Saints described by their not subjecting to Popery, standing on a sea of glasse, singing *Moses* his Song, that is, they were Saints raised from dead, as the *Israelites* were raised out of the Sea, as men from the dead, when *Moses* sung that Song, *Exod.* 15. for so that seventh Trumpet, *Rev.* 11. 15. to the end, and this 15. chapter seemes to be all one, this explaining that. This is the first thing that Christ will doe, when hee comes from Heaven to set up his Kingdome, he will raise up all Saints who are dead before his comming, therefore hee is said to come with all his Saints, *Zach.* 14. 5. For surely, as Christ had a middle state on earth betwixt his Resurrection and Ascension for forty dayes; so shall his Saints have who dye before his comming from heaven; but all the dead who are not Saints shall lye still in the dust, even till the last and generall Judgement, *Rev.* 20. 4, 5, 12. for the second death, that is, hell torments everlasting shall have no power on them that were raised, therefore they were all Saints; and this is the first Resurrection, of which they that partake, shall not returne to a mortall state of body againe, as they shall be who live on earth, nor yet be so perfectly glorified, as they shall be afterwards, for then the people on earth could not bear their presence, for they shall shine as the Sunne, *Matth.* 13. 43. but they shall be in a middle state betwixt glory and mortality, as Christ was after his Resurrection, before his Ascension, clothed and conversing when he pleased with men, and withdrawing at his pleasure; and

this

this is the first thing Christ will do when he comes from heaven, to set up his Kingdome.

Secondly, he will destroy the wicked people on earth, for they about the time of his comming, will grow to agree and combine against the Saints, & then wil *Christ* suddenly surprise them to their ruine, *Rev.*11.18. and so *Rev.* 16.13 to 18. for these two places are the same. And so *Rev.*15.1. he expresseth *Seaven Vials*, that is, Gods full wrath to the wicked, for *seaven*, notes perfection, the particulars of which are expresst, *Rev.*16. the last of which, findes the wicked in *Armies against the Saints*, and ruines them all, *ver.*14. to the end: therefore it is said, *it is done*, that is: all the wicked are ruinated, *ver.*17. to the end, therefore in that *Rev.*15. 1,2,3. after he had shewed the seven plagues which were all to fall on the wicked, hee shewes the consequent of the last of them, that the Saints are seene on a glassie sea, with *Moses* Song, because as then all the Ægyptians were drowned in the red Sea; so now, all the wicked are slaine, for before Christs comming, the wicked shall weare out the Saints, *Dan.*7.21,25. therefore when he comes *hee will destroy them who destroy the earth*, as *Rev* 11.18. so 2 *Pet.* 3.4. to 14. This worke of Christ is called a day of Judgement, not for all, but onely the ungodly, (as it is said in that place) And the Apostle saith, *Rev.*16.15. that Christs comming will be sudden, which shewes that in both Texts is the same meant; and even as in the old world by water, so once more by fire, will Christ ruine the wicked, but the Saints shall scape as they then did in the *Arke*, and the world shall not end, as then it did not, indeed the Heavens and earth are said to melt, but it is meant of the Inhabitants of them, both of high and low rankes, as it is also, *Heb.* 12. as wee shewed before, for the Apostle speakes from the Prophets, as *Isa.* 65. 17. and 66.15,16. who meanes not the place of heaven and earth, and so the worlds end; for they propheste of many things to bee done after this in the World, *vers.*12, 13,19. to the end; and so the Apostle tells us of *new heavens and earth* after this, which shall not be after the worlds end, for then all time and this earth shall cease for ever, as wee shall shew anon; so that not onely at this worlds end, but before it, shall the wicked bee slaine with fire, and that with great terrour and Majesty; therefore *David* so describes his victories in a summe, *Psal.*18. 7. to 16. by Gods comming with fire and dreadfull Majesty, not so much speaking Poetically of what was done, as Prophe-

tically of this destruction of Christs upon the wicked, at the setting up Christs Kingdome, of which *David* was a Type; therefore his words in that Psalme, *vers.* 2. *I will trust in him*, are said to be the words of Christ, *Heb.* 2.13.

Now some thinke that this ruine of the wicked shall be to every one, but I thinke that that generality shall not be now, but at his third and last comming; but now he will onely ruine the Armies of them (for in such an attempt against Saints doth he finde them, *Rev.* 11.18. and 16.13. to 18.) as the ruine of the Ægyptians at the red Sea was not of every one, but of them that were in Armies combin'd against the Israelites: And so hee will breake their head and arme, and make the rest slaves to the Churches, and it seemes that some wicked shall be left, because by the end of Christs Kingdome great Nations of wicked must be in the World, called *Gog and Magog*, *Rev.* 20.7, 8. which canot rise out of such as proove hypocrites, and be excommunicated out of Christs Kingdome (as some thinke) for there shall be *no hypocrite to excommunicate person there* (as wee shall shew hereafter) therefore there must be some wicked left for a seed to these Nations; as when the World was drowned, *Cham* was saved for a seed of the cursed Nation to be rooted out, when Gods people should have a Kingdome; and so much seemes to be implyed, *Rev.* 21.27. and 22.15. where it is said, *The wicked shall not enter, but bee without*, implying, that they shall be in the world, though kept out of Christs Kingdome, and these remaining wicked shall be *the Nations ruled with Iron*, *Rev.* 2.27. for no Saints shall be so severely ruled; and *Esay* 65.28. the sinner, though living long as well as the Saint, shall be cursed; therefore they shall be, but be cursed tributaries, as the *Gibeonites* to the *Israelites*; for all the credit and happinesse in those dayes shall be in *Christ* and in being holy, *vers.* 16. therefore they are described in a slavish state, *Esa.* 65.13, 14, 15. speaking of this time, as appeares by verse 17. And this is the second thing Christ will doe when he comes to set up his Kingdome.

Thirdly, Christ will examine, blame, and shame the Saints who are alive at that his coming, if they be found to have walkd loosely, he will not kill them nor chang them in a moment, that is to be done at his last coming to judg all, as we shall shew afterwards, but he will shame them that have been

loose

loose *Rev.* 14.15. therefore *Peter* exhorts *to be holy that wee be not blamed at his coming* 2 *Pet.*3.11. 12.14. now when Christ hath thus done and put his kingdom into forme, he will withdraw to heaven againe, and leave the Government to the dead Saints raised up, among whome the Apostles shalbe chief, therfore he saith *Luk.*22.29. *as the Father gave him, so he gives them a Kingdome* in which they immediatly shall rule; which is Christs first part of his Kingdome, which finished, Christ will come againe, and in person administer things (as we shal see anon) but for this first part of Christs Kingdome he will give it to the Saints, that is, to them immediatly to rule, therfore saith *Mat.* 19.28. *they shall judge on thrones the twelve tribes* that is, they and all beleevers shall rule the world, in which the twelve tribes shall be cheefe, and they shall not onely rule as Kings, but as Priests *Rev.*20.4. that is, Discipline their soules as well as rule their bodies, and yet this rule, is said to be with Christ, *Rev.*20.4. because in his name and by his appointment, and in a speciall presence of his, though not bodily, therfore the Kingdome is said to be some time Christs, and some times his Saints, *Dan.*7.13.14.18.22. which surely is said, because as he will at last, be constantly on the Throne visibly, and come at the first visibly to set up this his Kingdome: So he will depute the Saints Governours and withdraw his visible presence for a time to heaven againe, for 1 *Thes.* 4.5.6. and *Mat.*25.31. (both of which speake of the last Judgement at the worlds end,) yet he is said then to come from heavē, though he had come before, therfore he must have gone to heaven againe, therefore the Apostle comforteth them at the last Judgement, *that they shall be ever with the Lord*, intimating that before he had come, and withdrew without them, but now would do so no more. If yee say it is better then to dye before this Kingdome beginne, since all the Saints who dyed before this Kingdome begunne, shall be raised from death, and live immortall lives and rule the world, whereas the Saints that live to it, and in it, shall live but mortall lives, and under the Governement of the other Saints. I answer God hath appointed somewhat proper and peculiar to every Age of his Church and people; but the last Ages, shall in this life and World excell the former, *Hebr.* 11.40. the former without the latter Ages shall not bee perfect, and for the latter Ages are better things provided then for

for the former; wherefore these ages which shall fall in Christs Kingdome, shall farre out-strip all former ages, and not onely in happinesse in this world, (but for ought I know) as they shall be more holy in their mortall life, so they shall be ever more glorious in heaven, therefore it is to be desired to live to these times of Christs Kingdome, though I confesse in some respects to this present world and time on earth, the Saints dead before Christs Kingdome shall have an advantage of them who live to it, because the dead Saints shall be raised and live also, but in a nobler way, by which dispensation God recompenceth them, for they who live and dye before Christs Kingdome live most by faith in trouble and darknesse, and therefore are raised up on earth to inherit Christs Kingdome: But they who live in Christs Kingdome, have a life of peace and joy, and most promises fulfilled; so that (comparatively) their life is a life of sence, wherefore they shall have no Resurrection till the last Judgement, but yet they have more glory and holinesse in this world (which is the seed time for eternity) and so shall have more glory at the last day; and for ever, whereas the deeds of dead Saints raised up, being wages and reward, and not a worke or service, shall not adde to their account at the last day, but they shall be judged according to what they did in their mortall lives, even as in hell they that dye and are cast into it shall not be judged at the last day or punished in hell, for what they do being dead, (except the poyson on earth which their Counsels and practices, when they lived, shall spread) so neither shall the Saints departed, though raised againe; So that it is to be desired, to live to Christs Kingdome, though wee may be much comforted, if God please to have us dye before it come.

ob. If you object, how can soules of Saints dead be fetched from heaven, to live on earth againe, with men in their bodies, since it is a damage to be fetched from heaven to earth, and from the bodily presence of Christ and face of God, and innumerable company of Angels, to converse again on earth with men.

Sol. I answer, this objection supposes the soules of the dead Saints, to be in the highest heavens, which is not soe, but if their soules were in the highest heavens yet it becomes them to doe it, to serue Christ, as the Angels come from heaven to serue the saints, and as *Lazarus* his soule came into his body againe, at the commandement of Christ: but it is likely the soules of the dead Saints, are not in the highest heavens, but

but in a middle place, better then this world, but inferiour to the higheſt heavens, which is meant in the New Teſtament by *Paradiſe*, in which they have full joy and perfect happineſſe, *Heb* 12.23. and a ſpeciall preſence of Chriſt, *Phil.* 1. 23. and 2 *Cor* 5. 6. 8. that is, a preſence to their mindes, which may bee, though they be not where Chriſts body is, and in this place they are kept till this Kingdome of Chriſt come, and then they ſhall aſſume their bodyes, till the worlds end, when with Soule and body, they with all other Saints ſhall goe up into the higheſt Heavens for ever.

To prove this, there are theſe Reaſons.

Firſt, the Apoſtle puts a difference between Heaven and Paradiſe, in two ſeverall places 2 *Cor.*, 12.2.4. and therfore calles it viſions and revelations, in the plurall number, *ver.* 1. and *Paradiſe* is ſaid to be the kingdome of Chriſt, that ſhall be in this world, *Rev.* 22. 14. compared with Chap. 2. 7. Becauſe that which made this Paradiſe, is by Chriſt brought into this world; and into this Paradiſe, went Chriſts Soule, and the Theeves, which was not Heaven, for it is called Chriſts Kingdome, which is only in this world *Luk.* 23.42.43. and its moſt probable, that Chriſts Soule, never went into the higheſt Heavens, till his body went alſo, for his going into the higheſt Heavens, is a going unto his Father, which when he doth, declares his righteouſneſſe, that is, that he is juſtified from all guilt imputed, *Ioh.* 16. 16. which he is not till he roſe from the dead, and ſo aſcended in body and ſoule.

Secondly, none but the high Prieſt, went into the *holy of holyeſt*, which taught us that none but Chriſt, and ſo none before Chriſt, ever entered the higheſt Heavens, *Heb.* 9.7.8. the way to heaven was never opened till Chriſt the *High Prieſt*, was entered Body and Soule, (for ſo only he is the *High Prieſt*) and whereas it might be thought, none entered in their own name, before Chriſt, but they might in his name do it before him. That is not poſſible, for the *high Prieſt* could not ſend any in his name, into the holyeſt, but muſt only goe in his owne perſon, and ſo muſt Chriſt into heaven, for this the Apoſtle tells us, the Holy Ghoſt taught us by that, and ſo Chriſt hath the *High Prieſts* dignity, that no man but hee ever yet came into the Highe ſt Heavens, as the holyeſt in the Tabernacle, never had but one man in it, namely, the *High Prieſt*; ſo the higheſt Heavens never had but one

man, in them, namely Christ, nor shall have, till the World ends: and till Christ came and went in thither, it was shut up and never opened to any, *Heb.*9.8.

And whereas it may be said, that the Soules of Saints may go into the highest heavens, though their bodyes be not.

I answere, that the bodyes of *Enoch* and *Elias* were taken up together with their Soules, for they did not dye, but were translated and changd, and so left not their bodies behind them, wherefore if their Soules where in the highest heavens, their bodyes also were; which is absurd to thinke that any bodyes were there before Christs: wherefore there is a Place, and not the highest heavens, in which the Soules of dead Saints are kept, from whence was fetched the Soule of *Lazarus*, and other Saints, who dyed and were raised up at Christs death, whence they shall come, and being raised shall be joyned to their dead bodyes; and rule Christs Kingdome on earth, Christ himselfe as a man comming visibly with them.

And if you aske where this place of *Paradise* is.

I answere, it must be below the third or highest heavens, therefore surely it is in the Region or element of fire, where the Sunne and Starres are, or in the highest Region of Aire, which is called heaven in Scripture, for *Pardise* is Christs Kingdome, begunne and shall be its perfection, *Rev.*2. Therefore as Christs Kingdome is in this world, and the Fathers in the heaven, so is *Paradise* Nor doth this countenance the *Papists Purgatory*, for that is a place of *Penance* and *Satisfaction*, but this is a place of perfect joy and neer communion with Christ, (though not Locally) in which they are reserved till the resurrection of their bodyes, a condition much better then that on earth; though short of the highest heavens, which *Purgatory* is not, but a Prison. Now these Saints fetched from this *Paradise*, and joyned with their bodyes raised from the dead, (which is the first resurrection) they rule Christs Kingdome, even all of them, though some of them in more eminent places then others.

Subjects of Christs Kingdome all living Saints, and all people on the earth.

Now for the second thing; namely, the Persons that shall be governed, or the Subjects of this Kingdome. They shall be all that live upon earth, and the place they shall governe shall be the whole world, *Psal.* 45. 16. *the children of the Church* (that is the Saints) *shalbe Princes in all the earth*; the wicked on earth shall be ruled like slaves, *Rev.* 2. 26. 27. the Saints that live on earth, shall be ruled like the *Israelites* under *Salomon*; them-

themselves being as Lords, therefore is Christ called the King of Saints, *Revel.* 15. 4. where this his Kingdome is described, because all that rule and are ruled there, are Saints, and hee makes the Saints Lords, and all the wicked slaves.

All the Tribes of Israel shall be converted and made Subjects of this Kingdome.

Now these subjects of his Kingdome, shall be both their Tribes converted unto Christ, and the Nations of the Gentiles thereof, *Matth.* 19.28. it is said, *they shall judge the twelve Tribes*, that is, governe and rule them, not that they only shall be then governed, but they onely are named, partly because in these latter dayes the conversion of the Gentiles was not then knowne, and partly because in these latter dayes, ten of the twelve Tribes are lost, but shall be found out and made subjects of this Kingdome of Christ; so *Isa.* 24. 23. *God before his ancients shall raigne*, that is, his ancient people the 12. Tribes. Israelites and Jewes they shalbe the subjects of Gods Kingdome, *Ezek.* 37. 21. *Israel* and *Iudah* (who never were joyned since they were divided in *Rhehoboams* dayes) shall be *one people for ever, under one King David*, that is, Christ typified by *David*, for this division was since *David*: and as the twelve Tribes shall be the subjects of this Kingdome, so the Cities of the Tribes shall be built againe, and inhabited by naturall Israelites, especially *Ierusalem*, which shall be the most eminent City then in the world, or that ever was in the World, *Psal.* 69. 35, 36. which is a prophecie of what should be done to *Israel*, both as a punishment for their crucifying Christ, *vers.* 10. to 29. and also what should be done after Christs death, *vers.* 35. 36. so *Zach.* 14. 9, 10, 11. when the Lord is one King over all the earth, then shall *Ierusalem* be built, and as the Israelites, so all the Gentiles which are Saints shall be subjects of this Kingdome, *Rev.* 21 24. but the *Israelites* shall have the greatest glory, as the elder brothers double portion, as the naturall branches of a stocke before a wild branch ingrafted; therefore it is called the Kingdome of *Israel*, *Act* 1. 6. though it containe all Saints (Israelites and Gentiles) because its primitive glory and principall, shalbe *Israels*, for indeed the *Israelites* shall be first raised to this glory, and at *Ierusalem* will Christ begin to shew himselfe, and then by and from the *Israelites* shall glory descend to the Gentiles, as the Gospel first did, *Luk.* 24. 47. there is a double fulnesse of the Gentiles, *Rom.* 11. 12. 15. 25.

Ierusalem shall be built again in this Kingdome.

Israelites shall have pre-eminence in Christs Kingdome above all Saints.

One is that which is to be from the time of the *Iewes* re-

jection, till their calling again, *vers.* 25. while the Gentiles alone, without the *Israelites* are Gods people, a set number of persons, and a set degree of grace and glory is appointed to them; which accomplished, is called their fulnesse, and till that is fully done, the *Israelites* must be kept out.

Another fulnesse of the Gentiles, is a set number of persons converted to the Faith, and certaine degrees of grace and glory to come to them upon the taking in of the *Israelites* againe to be Gods people, *vers.* 12. 15. which shall be so great an increase, as if they *received life from the dead*, and shall bee much more then what they got by the *Iewes* rejection; this indeed is called the fulnes of the *Israelites*; *Ro.* 11.12. but from this fulnesse shall come in a greater fulnesse to the *Gentiles* then ever they had before, both greater degrees of grace & glory: therfore it is said *the Kings of the earth*, that is, of the Gentiles bring their glory into it, *Rev.* 21. 24.26. that is, *it swallowed up all former glory of others*, and also for multitudes there shall be more nations of the *Gentiles* converted then were, even all the nations of the earth, *Mal.* 1.11. Thus much for the Subjects of this Kingdome, which shall be a world of Saints with some wicked (few in comparison) Slaves and Tributaries.

In Christs Kingdome, as all the 12. Tribes, so all nations of the earth shall be converted.

All its subjects, except slaves, shall be holy and true Saints, no hypocrites among them.

Thirdly, now consider the privilèdges of this Kingdome, which are wonderfull (as though it be so large yet) first all the Subjects of it that are freemen, shall be holy, and not seemingly Saints, but true Saints, not any sinner, *Isa.* 35.8. and 60. 21. *Rev.* 21,27. and 22.14,15. *Zach.* 14. 20, 21. yea no hypocrite shall be there, *Rev.* 22.15. none that makes a lye, *Isa.* 60. 21. (that is, in profession by hypocrisie, as *Tit.* 1. 16 and *Rev.* 21. 27. nothing that defileth or worketh abomination shall bee. there (now hypocrites defile and worke abominations) for this Kingdome being administred by Christ, and so many Saints raised from the dead, how can hypocrites be undiscerned? None are to be in this Kingdome, as free Subjects of it, but such as shall be saved, being elected, *Rev.* 21. 27 Christ the Lambe hath a Booke of life, written out of the Booke of the Fathers Election, in which are the names of all that shall partake of the priviledges of this Kingdome, and they are only such as are in the Fathers Booke of Election, as appeares, because they are opposed to sinners and to the damned, *Rev.* 21.

7, 8.

7, 8. which are onely Reprobates: So that it is most probable, that no person shall be excommunicated as proving bad, nor any of the children of these Saints prove naught, but that all that shall be borne of them, shall be Elect and prove Saints. *Isa.* 59. is a prophesie of *Israels* badnesse and helplesnesse before his conversion and call to Christianity, for the next chapter is applyed to it *Rev.* 21.24. and the Apostle, *Rom.* 11. speaking of their fall now expected after the *Gentiles* applyes this *Rom.* 11,25. to the 33. quoting this *Isa.* 59.20.21. *and shews that all Israel shall be saved*, that is either all Gentiles and Iews joyned in one in this new world, or all that of Israel shall be converted, and that is all of them, *as all were rejected Rom* 11.32. *for they bo all elected, v.* 28. *for the Covenant*; that is, *of election*, (as is explained *Rom* 11. 27. 28.) *is with their Seed*; that is, all the children for ever, *Isa.* 59.25. for to these dayes God hath reserved the Harvest of his Elect to come in, and all former times have had but the first Fruites or sprinkling of the Elect; for in these times there shall bee no sorrow or weeping, *Revel.* 21.4.

None in Christ Kingdome shall prove bad, and excommunicate all their children shall be elect and Saints.

Now, if any of these, or their children, should prove Hypocrites or wicked persons, it would more grieve them then any outward affliction, so that they could not have everlasting joy, neyther could sorrow nor sighing flye away, as it is prophesied, *Isa.* 35. 10. Therefore all that enjoy this Kingdome, are called the Seed of the Blessed, they and their off-spring, *Isa.* 65. 23. and they are called *Gods elect, vers.* 22.

Thus there shall be generall holinesse in all persons, so there shall be much holinesse, greater then ever was, either in Israelites or Gentiles, *Isay* 60. 21, 22. *Zach.* 12.8. *Isay* 33. 5, 6. *The feeble shall be as David, and David as God, as the Angell of the Lord*; that is, as Christ: The meaning whereof is, that the lowest and meanest Saint amongst them shall be exceeding high in grace, for they shall have very great familiaritie with Christ, and eminent impressions from him, *Rev.* 22.24. For Satan shall be chayned up, who is the tempter, *Rev.* 20.1,2,3. and originall corruption shall be so restrained and over-mastred, that it shall not sell any of them under sinne, or lead them into captivitie to it, though yet it shal be in their soules, but as an enemy in chaines: For such shall be the government of those times by Christ and the Saints raysed from the dead, and most of the promises

In Christs Kingdome holinesse shall be greater then ever it was on earth.

and threatnings in Scripture accomplished, that it shall be a life much of sense; little (in comparison) of faith, and therefore shall so yoke originall sinne, as that it shall get little or no ground of them; and that which crownes all this, is, that there shall bee no more decay, nor backsliding in holinesse.

No back-sliding in this Kingdome.

There hath beene an opinion, that there shall be a backsliding before Christs comming, as indeed there was before the ruine of *Ierusalem* after Christs death, and was a signe of it, *Matth.* 24. 12. and perhaps there shall be the like before his setting up of this his Kingdome, but there is not the least hint in Scripture of a backsliding after his Kingdome is set up, before his comming to the last generall Judgement: As for that *Luk* 18. 8. it is evidently meant (not of his comming to the last Judgement, but of his comming in a Providentiall way for a particular helpe to his people, as the scope of the Parable shewes, *vers.* 1.) and indeed backsliding is not competible with the glorious estate of this Kingdome, for there shall be no sighing or teares, and no curse, but they shall observe the Lord, *Rev.* 22. 3. Therefore there can be no backsliding, for then sighing and teares, and a curse, must needs come sooner or later; and *vers.* 14. there is the Tree of life, and a right to eate of it, therefore they shall not decay, but be overcommers, *Rev.* 2. 7. and therefore God himselfe shall bee with them *Rev.* 21. 3. that is, an immediate fellowship with God and thereby and not by ordinances, but by *God and the Lambe*, that is, they shalbe edified immediately from God in Christ, and as they had before the Sacrament of the Lords Supper, the gesture and manner of which, Christ makes a signification of this Kingdom of his, in which they shall rule as he in a kind of equallity, yeam his stead *Luk* 22. 27. 29. 30. this Sacrament is but to last till the next coming of Christ 1 *Cor.* 11. 26. that is till he come to set up this his kingdom, the priviledges of which it seals to us in a fellowlik gesture of sitting at a table together, and serving but till he come and give us this Kingdome; it implies that it shall then cease and with it all other ordinances, but immediatly feed from God in Christ.

Now what cometh immediatly from God is not subject to chang or decay, as the higest heavens, and that earth which was without forme, called a *Chaos* created in the beginning of the first day, and also the soule of man, these things made

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out of nothing immediately from God, decay not at all, whereas all other things created out of something else, are subject to change; wherefore since there shall be the Throane of God and of the Lambe, they shall all serve him, *Rev.* 22.3. and Christ will hold them up in fulnesse of grace, though not in full perfection of any grace, till the last generall Judgement and their translation into Heaven; which translation of theirs shall not be from a delivered estate, but from an estate of greatest holinesse that ever was upon earth; for therefore is that holy and glorious estate provided for them on earth, to prepare them for heaven; therefore they must not be delivered from it when Christ comes to fetch them to heaven at the last Judgement.

The second Priviledge of Christs Kingdome a fulnesse of all temporall blessings.

And as there shall be a fulnesse of holinesse, so there shall be a full and present answer to all their prayers, *Isa.* 65. 24. in that there is no sinne to keepe good things from them, or to separate betweene their God and them.

Secondly, whence followeth that there shall be all fulnesse of all temporall blessings, as peace, safety, riches, health, long life, and whatsoever else was enjoyed under any *Monarchy*, or can be had in this world, *Rev.* 21. 7. they that shall enjoy this Kingdome which is described from *v.* 1. to 7. are called overcommers and that which they shall enioy in it is the inheritance of all things, that is, what ever can be had in this world, that may make their lives comfortable, they shal have for them and their Children for ever, and that with a peculiar sweetning, for through them they shall have God for their God, and they be his Children also, *Isa.* 33. 16. to 23. where fulnes of peace and quietnes is promised to the Subjects of this Kingdome, *vers.* 24. and exemption from all bodily troubles, which also with abundance of all things, is promised, *Isa.* 35. throughout the chapter, and *Isay* 60. throughout; so *Isa.* 65. 13. to the end, it is meant of this Kingdome; for he saith that *vers.* 17. which is applyed to this Kingdome onely, 2 *Pet* 3.13. *Rev.* 21. 4, 5. *of making new Heavens and earth*; and in this Kingdome shall be loeg life, an 100. yeares shall every one have, and no infant or any other shall dye sooner; they shall last long as a Tree, *vers.* 20. 23. and there shall be no sickneſse or griefe or trouble to consume their strength, and thus it shall passe from Father to sonne, unto many generations, that is, many hundred yeares, *vers.* 21, 22, 23. but the wicked among them, though they live long, shall be cursed, *vers.* 20. *Zach.* 14. 11.

Rev.

Rev. 21.4. *there shall be no more death*; that is, not an exemption from a naturall, but there shall be no violent or untimely death by any griefe sickness and trouble, therefore when *David* was to have the *Temple* settled in his sonne *Solomon*, it is promised the *People should have a place of their owne*, and not wander or be afflicted any more, 2 *Sam.* 7.10.12.13. in reference to which it is said of this Kingdome of Christs, which was to come under the *Seaventh Trumpet*, *Rev.* 11.15. I say it is said of this Kingdome and that with an Oath to assure us of it, *that there shall be time no longer*, *Rev.* 10.5,6. that is, no longer time for sinne, misery and sinners to sway in the world: For of this it is principally meant, *that old things are passed away and all things are become new*, *Rev.* 21.4.5. wherefore in the time and dayes of this Kingdome it shall be as in *Solomons* time, 1 *King* 4.21. *The People of Iudah and Israel were many as the sand of the Sea, eating and drinking & making merry*. In this time they shall *Plant, build, marry, beget children from generation to generation, in perfect peace*, & though they shall dye at last, yet it shall be in *a full old age*; but their Children shall grow up in their roome, for all the wicked in the world, shall either be ruined or enslaved, and Sathan wholy restrained from tempting them to sinne, or others to trouble them, and originall corruption shall be kept in, as not to breake forth in any grosse way, *therefore no affliction shall break out upon them*: but as sinne shall so dwell in them as they shall need Christs righteousnesse to justifie both them and their works; so that as they shalbe *lively sinners*, though greatly sanctified, so shal death, though no other affliction before death seize upon thē. This shall be the glory of the estate of Christs Kingdome, a middle state betwixt the state of ordinary Christians and heaven, which most take for heaven, *for heaven is so high above our capacityes, that we cannot conceive it till we have enjoyed that of Christs Kingdome*; and of this Kingdome there is almost all that we have said, recorded by way of Propheсy together in *Psal.* 97. *which Psalme the Apostle shews is meant of Christ*; *Heb.* 1.6. because he applyes to Christ what is said in this Psalme, *worship him all yee Gods or Angels*, for if *Princes* be called Gods, then much more may *Angels* be so called who are *Thrones* and *Dominions*, and the *Psalme it self sheweth its intent is the Kingdome of Christ*, and so that in the *Hebrews* shews: for *Chap.* 1.5. he had spoken of Christs birth, both of his *eternall generation of his Person* (*This day have I begotten thee*) and the birth of his humane nature in the fulnes of time (*I will be to him a Father, and he*

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my sonne) then he proceedes and saith, *when he brings him into the world*; that is not at his birth, of which he had spoke before; but at his bringing him to raigne, (for so the *Psalme* quoted carryes it) *Christ shall come with his Fathers glory and by his power into the world to raigne*; then shall the *Angels worship him*, for they shall wait on him as his servants, *his dominion shall be over the earth*, that is, the continent and multitude of Iles, *Psal.* 97. 1. And its said *he raigneth*, because its a sure prophesie, and so speaks as if it were in present, as is usuall in the Prophets to speake as in present of a future thing, *He shall with majestie and with justice, vers.* 2. that is, *rewarding the righteous, and punishing the wicked, whom he shall destroy round about with fire, vers.* 3. and his Majestie shall be evident to all, *vers* 4, 5, 6. whereupon shall follow *shame and amazement to all sinners, vers.* 7. even to such as he kills not; which sinners are set out by one sinne for all the rest, *viz. the breach of the second Commandement*, because of that is God jealous; and because a maine sinne in Poperie, in whose dayes *Christ shall come and set up his Kingdome*, is Idolatrie against the second Commandement.

Thus also all they who are to enjoy the priviledges of this Kingdome of Christ, are described, *by not being infected with Poperie, Rev.* 14 2 & 10.4. And therefore such onely are said to *escape the poyson of Poperie, whose names were in the Lambes Booke, Rev.* 13. 8. that is, *inrolled to enjoy the Lambes Kingdome*, as is expresst *Rev.* 21. 27. For as the Father hath a Roll of all such as shall live in Heaven (which is his Kingdome) so hath the Lambe for his Kingdome; and this is subordinate to that, whosoever is in the one is in the other: *And not onely such are in the Lambes Booke as escape Poperie*, but all Saints from the worlds beginning; for ever since was he slaine, and thereupon had a Kingdome assigned him, and a Booke, in which he inrolled all for whom he dyed, as *Rev.* 13. 8. *As all sinners shall be shamed*, therefore when Christ reignes so shall all Saints be joyed (and especially the *Israelites, whose glory shall be chiefest, Psal.* 97. 8, 9.) *for they shall have at his Kingdome a Harvest of light or joy, Isay* 65. 14, 17. The seed of which is sowne in Gods purposes and Promises, and in their holinesse and afflictions; in which, though the *Harvest of their joy appeares not*, but is covered, yet it shall surely spring up at this Kingdome of Christs: And in hope of this, the *Saints should greatly joy* all present, as shall be shewed afterwards; *and in pledge of this, they have all present deliverances, vers.* 10.

Thus much for the Evening, or first part of Christs Kingdome.

Now, when this Kingdome of Christs hath lasted to many generations, the slaves and tributaries to this Kingdome will be growne to multitudes, so propheſied of under the name of *Gog* and *Magog*, *Rev.*20. 8. *Ezek* 38. 39. *upon whom the Devill shall be let loose, to stirre them up to combine to ruine the subjects of Christs Kingdome*, which Satan shall draw them to by some deceitfull trick, *Rev.*20. 7,8. For if they were not deceived, they would never be drawne to assault the Saints, *of whose glory and power they had experience through so many generations*: Which trouble to the Saints shall not be long *but for a little season*, *Rev.*20. 3. For it shall onely be a violent and sudden assault, the Devill having beene so long restrained, being now at libertie, *will violently, in a most sudden hurry, draw in all the wicked of the Earth to assault the Saints*, but there shall not a haire of any of their heads fall to the ground (for they were set above all trouble at the beginning of Christs Kingdome) *but Christ will suddenly come from Heaven, and with fire kill all these wicked ones*, *Rev* 20. 9 even every Mothers Child at this his comming, *he will not leave one wicked one on Earth* whom he will not slay, for this is the onely time for their first death; *Every wicked one must dye* (as *Heb.* 9. 27.) *and then come to judgement*. And the wicked that live to the approaching of the last judgement, *shall dye a violent death*, every one of them in the world: and this is the third and last comming of Christ (which hath beene onely considered, and the former, namely, his second comming, hath not beene minded.)

little disturbance Christs kingdome shall have.

Christs third and last coming.

Thus by his second and third comming, *he will ruine a world of Nations, even all that are wicked*, with a first death (besides their second death, *to which he will condemne them at his last generall judgement*, *Rev.*20. 14,15.) even as is said of him, *Psal.*2 8,9. *Psal.*45.5. *Psal* 110. 5,6,7. But at his first comming, when he came to live on Earth like one of us, *he came not to hurt any, but to save*, *Iohn* 3.17. *Iohn* 12. 47. *And Christ slayes thus many when he comes to raigne*, because his *Foot-stoole, which they be*, is so much the higher, *Psal* 110. 1. and his glory the more: Therefore, *Psal.*97.7. *in his Kingdome he is high above all*, therefore the Father also reprobates so many which are to be his Foot-stoole.

How Christ begins the last generall Judgement.

And this occasion will Christ take, to come to the last generall Judgement: *not any back-sliding of his people*, but an assault of the wicked against his people; whom to destroy, *Christ will come*,

come from Heaven, and so begin the last generall Iudgement; before which, he will also *in a moment, in the twinckling of an eye, change the bodies of all his Saints that are not dead before, but alive on Earth at this his comming*, 1 Cor. 15. 50, 51, 52. Which change is equivalent to death (for all must some way or other dye) but the wicked then alive on Earth, *shall be killed with fire* every one of them, and not one left at this time: *but the Saints then living shall beare a change of a moment*, a great difference twixt them and the wicked, *and he will rayse up the dead bodies of the Saints*, who lived and dyed during this Kingdome of Christs, and they together who were living at this last comming of Christ, *but were changed in a moment*, shall all together *meet the Lord Iesus in the ayre*, comming from Heaven againe, and after this *shall never be absent from him any more*. Christ indeed went from them the two former times, after he came to them; but after this comming, *he will take them with him, and they shall never be parted, because he hath now gathered together all the elect*, and ruined all the wicked, which was never done till now.

For this purpose, consider 1 *Thess.* 4. 13. to 18. in which place, the Apostle speakes not of the beleevers then living (though he speake it in their person) *nor of them who should live at Christs first comming to set up his Kingdome*, for they shall not then be killed, though the ungodly shall be then slaine (as was shewed before) but the Apostle saith it of them *who should live when Christs comming was to the last generall judgement*, for he speakes of them *who should not dye, but be changed in a moment*, which befell not the Apostles, nor any beleevers in those dayes, but is to be the Lot onely of those who lived in Christs Kingdome, and that at the *dawning of the Morning* of it, immediately before his comming to the last and *generall Iudgement*; *and they that slept*, that is, dyed in the time of Christs *Monarchy*, should not be behind them who were alive at Christs last comming *for they should be raysed up first*: For at the last comming of Christ, *he will come and joyne himselfe with them who were governing the world all those Ages of Christs Kingdome, and the Saints who lived and dyed during that Kingdome shall be first raysed* (that is, before the wicked) and then *they that be alive shall be changed* (equivalent to death) but though alive, *they shall not prevent the dead*, 1 *Thess.* 4. *and then shall all the wicked be raysed* from *Cain*, *Rev.* 20. 9. to the end: This is the second and last *Resurrection*, so that they who live at Christs comming *shall not prevent*, that is, be with Christ before them that dyed during that time of

the raigne of the Saints over the world, but one as ſoone as the other ſhall meet Chriſt: And ſo this place in the *Theſſ.* doth not prove, that all Saints ſhall lye dead till Chriſts laſt comming to generall Judgement; but they who after Chriſts comming, and ſetting up his Kingdome, *ſhall live and dye*, they ſhall live and dye, *they ſhall be rayſed againe, and be with Chriſt* as ſoone as the Saints living when Chriſt comes: but the Apoſtle ſpeakes of this farre-diſtant time, as if it were all one. (as I ſhewed before.)

Now, when Chriſt thus comes and raignes over all the wicked, and changes the bodies of all living Saints on Earth, and rayſeth up all the dead Saints who dyed during that his Kingdome in which *the Saints raigned*, and rayſe up alſo all the wicked, dead from *Cain* to the laſt wicked man (for all the wicked that were deadly dead all the time of this Kingdome of the Saints, at laſt *they ſhall all be rayſed up*) and *then is the Dawning and the Morning of the Day of Chriſt*; compared with which, the former part of Chriſts Kingdome was but a Night (though in it ſelfe moſt glorious) for in it,

The Morning moſt glorious art of Chriſts Kingdome.

Firſt, Chriſt ſhewed himſelfe, but withdrew, and ruled by Saints rayſed up from the dead; *but now Chriſt ſhall never withdraw from this viſible Throne, till he end all, and reſigne the Kingdome, and all be tranſlated from Earth to Heaven.*

Secondly, before all the Saints formerly dead lived, but none of the wicked, and the Saints living on Earth lived in a mortall way, and the Devill was onely chayned up; but now all Mankind ſhall be rayſed up and live, *and all Saints ſhall be glorified in body*, as Chriſt is, *Phil.* 3. 21. 1 *John* 3. 2. Whereas thoſe of Beleevers, who lived in the firſt *Reſurrection*, and ruled the world, had their luſtre of Glory, which held *as Chriſt had the fortie dayes on Earth* after his *Reſurrection*, and *all Angels and Devils ſhall be judged*, *and all tongues ſhall confeſſe Chriſt to be Lord*, whileſt every Angell, Saint, Sinner, Devill, ſhall be abſolved or condemned by Chriſt in his owne humane nature.

Thirdly, before the Earth was full of Peace and Fruit as it could be, whileſt inhabited by ſinners, though ſanctified; but now in as much as all Mankind have dyed or have bin changed or tranſlated, *the Earth and all Creatures ſhall be delivered from the Curſe*, vanitie and bondage inflicted on them when Death was on Mankind, *and then ſhall all the Creation be in its primitive glory & ſtate as in the firſt Creation*, which is that it hopes for, *Rom.* 8. 19.

to

to 24. For that place cannot be meant of the first time of Christs Kingdome, but of this last part of it; for all Beleevers (not onely some) *shall have the redemption of their bodies, vers.* 23. which all have not in the first part of Christs Kingdome: nor can it be meant of Heaven, for into that none enter but the Elect, but here *every Creature shares with Beleevers in a proportion*; therefore its meant of this generall time of Judgement: during all which time (how long soever it be) and it shall be a long time (as we shall shew hereafter) *all the Creation and every Creature shall be in its first glory as when created*, and not in vanitie and bondage, that is, not abused to other ends then God made them unto, namely, *to shew forth Gods glory*, and not to serve men in a way of sinne: *and all this state of glory of every Creature shall be beheld by all men raysed from the dead*, Saints and Sinners, *the one standing on Christs right hand, and the other on the left.*

Now, when this is, *then shall that Judgement be which we call the Day of Judgement*, Matth. 25. 31. to the end, as Rev. 20. 10 to the end: which finished, *the Saints shall be all carried with Christ for ever into Heaven, and the wicked sent with the Devill into Hell.* Which *Hell* shall not be that which is now called and used for *Hell*, but another, for the *Hell* that now is, is but a *Prison*, and not the place of *Execution*, and serves onely to reserve condemned spirits, which have no bodies, till the execution at the last day, at which, this *Hell* that now is *shall cease, and be swallowed up*, Rev. 20. 14. Now, this *Hell* which is at present *either in the Aire or Seas* (for the spirits and soules of the damned wanting bodies, may be in either place, *because they doe not so take up roome as bodies doe*) The Sea is thought to be *Hell*, because *the Devils called their place the deepe*, Luke 8. 31. *and did run their Hogs into the Sea*, as if there was their place. But some rather thinke that *Hell* is in the Aire, *in that the Devils are said to be there, the Prince of the Aire*: but if it be in the Aire, its in a lower Region of it, for in the highest Region of the Aire, or in the Fire, which is next above it, is *Paradise*, and the place of dead Saints soules. But I thinke that *Hell* should not be in the Aire, because all the Aire in *Scripture*, even where the Birds flye, is called *Heaven*. But to be sure, in some of the places of Aire, or in the Waters, is *Hell*, and not in the Earth; perhaps its in *those Waters which are above*, Gen. 1. 6, 7. Indeed *the Apostle sets out them in Hell, by being under Earth*, Phil. 2. 10. not to shew the place, for under the Earth is nothing but the Water and Aire, in that the Earth is the Center and Globe, environed with the Water and Aire, and Heavens,

Of Hell.

but to set out their base and condemned estate, they are trod under-foot *as the most baser of creatures*, all other being on or over the Earth, and the dead bodies are under Earth, *which yet must bow to Christ*: But the *Hell* which shall be the *everlasting torment of all the damned*, shall be all this lower and visible world, all the places of *Earth, Water, Aire, Sunne, Moone, Starres*, and the *Fire*, called *the Heavens and the Earth* (namely, all the Heavens but the third and highest) that is, all that that God made the first part of the first day, before he made the Light, which is also called Earth, *Gen.* 1.1. and the Heaven there is onely meant the highest Heavens: For out of that Earth which was a darke confused Lumpe (and is therefore called a *Chaos*) *vers* 2. *God afterward made the other lower Heavens, as the Light*, that is, *the element of Fire, vers.* 3. and the *Aire*, calling it *Heaven, vers.* 8. so that all these lower Heavens and Earth habitable, and every Creature and Ornament were made out of that *Chaos*, which God created immediately.

Now, at the worlds end God will reduce all these to that *Chaos* which they were at first (*as he doth mans body to that dust it was made of*) and leave no order, comfort, or delight in any place, nor any light (therefore *Hell is called utter darknesse*) but a meere place for their bodies to subsist in, which shall live without aire, because *they shall be made immortall*, to be tormented for ever. For the things which God immediately made out of nothing, shall never change (*as the highest Heavens, and the Angels in them, and the soules of men*, and this *Chaos*, call'd the Earth) but all other things, being made out of somethings, even out of this Earth or *Chaos*, they shall after a time change, and so all this world shall come to an Earth or *Chaos* againe, *Rev.* 20. 11. *at the last Judgement the Earth and Heaven vanisheth for ever*, that is the Earth and Heaven made out of the *Chaos* the second and third day, *Gen.* 1. 9, 10. *and they and all workes in them returned for ever to a Chaos*, or first darke Earth and Lumpe againe. So that this visible world is but as a Stage, on which God and man and Devils shall act their parts, and then it shall be removed, and all the furniture thereof; which also is deserved by mans sinne, for whom it was made, and on whom God bestowed it: *and surely, if Christ had not kept in and upheld it, Heb.* 1. 3. *it had runne into this Chaos so soone as man sinned*, for confusion is sinnes proper effect; *but Christ tooke it up and upheld it, because he meant to have a Kingdome in it*: which had, and resigned, then shall the world turne to confusion, and become

that

that *Chaos* or Earth made at first, *and so the place of sinning shall be the everlasting Hell, and men of earthly mindes shall have an everlasting Earth*, (as it is called, *Gen.* 1. 1. but not so comfortable as this is) to be tormented in: And thus as God in an eternall Counsell had ranked all reasonable creatures into an eternall estate of two sorts, *joy or paine*, so hee did make in time two places, *Heaven and Earth*, immediately out of nothing, to bee eternall places, the one of *joy*, the other of *torment*.

Thus you see when *Hell* was made, but it was quickly covered, and shall not be uncovered till Christ doth it at the last day; at which time when Christ hath *all enemies under his feet, even death* (*for after the first resurrection none shall dye any more*) and *Hell*, that is, then present, *Hell* that now is, 1 *Cor.* 15. 26. 28. *Rev.* 20. 14. *He casting away all death and hell*, (that is, swallowing up all misery in hell torments) then hee resignes his Kingdome, that is, his administration of things to God, and leaves this world to what it was at first, and would have beene so soone as man sinned, if he had not stept in, and all Angels, Devils, and men fall into those eternall states and places in which God the Father beheld them in his eternall decrees of Election or Reprobation, and so the Fathers Kingdome come in; namely, *that eternall estate which is called his Kingdome, Matth.* 13. 43. And as all Counsels about the creature begin in the Father, so they end in him, *and he is foy ever all in all through the Sonne and Holy Ghost*, 1 *Cor.* 15. 28. Thus much for the manner of Christs Kingdome.

Thirdly, consider we the time of its continuance, how long it is to endure, as every age of mankinde (aswell as every man in particular) and every *Monarchy*; for Christs Kingdome being in the world, is also to receive a period or end, though yet this *Monarchy* of Christ hath no end (as wee shall shew anon) in some sense, *yet in a true sense it hath an end, and shall be resigned and finished*, or as that Text so oft quoted sheweth expressly, 1 *Cor.* 15. 24.

Now to finde out its time of expiring, and shew how long it is to last, it will be considerable that there is of Christs Monarchy a double estate; One is, *the evening or first part*; the other is, *the morning or latter part*. Now it is the first part or *evening* which is usually taken for Christs Kingdome, and is that of which we are now speaking, *and the duration of it is expressly determined by the Scripture*, which saith, *it shall be a thousand yeares*, or ten generations,

As his periods were from 14. *generations, so his Kingdome will be* 10. *generations*, Rev. 10. 4.

Rev. 10. 4. it is observable, that in all other prophesies, times were obscured, by speaking generally (as *a time, times,* &c.) or at plainest, putting *dayes for yeares*, as *Dan.* 12. 11, 12. but here is plainely sayd *a thousand yeares*, so that it is not to be questioned or interpreted as a darke saying, for so we should slight and sinne against Christ, *whose death and resurrection bought him opening the Booke*, *Rev.* 5. 6, 7, 9. that whereas before all Prophesies were sealed up, as *Dan.* 12. 4. 8. *now they be open*, as *Rev.* 5. 6. 7. 9.

I know, the taking this in the *Revelation*, of *a thousand yeares* literally, hath for a long time, and of old, and to this day, beene condemned by worthy men for an Heresie; *But God left the next Ages to the first after the Apostles, to fall into diverse mistakes, for the bringing Error and Darknesse, out of which Anti Christianisme was to arise*, for many generations; amongst which, this was one, *That they abused this sweet and refreshing Prophesie of Christs Kingdome lasting a thousand yeares*, and perverted their opinion of it to a kind of *Mahumetan Paradise*, of sensuall and sinfull pleasures. Wherefore holy men taking up that opinion as they layd it, never examined it, to find the Gold and separate it from the Drosse, as it was done also (and is to this day with diverse other opinions by Poperie abused) and so they found not out a spirituall sense of every Scripture, which contained any thing about this Kingdome of Christs; and carrying it spiritually, they rejected all literall sense in it: and they were not wholly mistaken, for there is a spirituall sense in most of those Scriptures, besides a literall (as was shewed before.) *That which is literally applyed to this time of Christs Kingdome, Rev* 21. 4, 5. *is also spiritually applyed*, 2 *Cor.* 5. 17. But their error was, that (*though truly they expounded these places spiritually*, yet) they rejected all literall sense of them; whereas, besides their spirituall sense, they had a sense literall, respecting this time of Christs Kingdome. *And it is cleare, that beyond the first Age, even an hundred yeares after Christ, it is recorded by one who lived in the dayes of the Apostle* John, *who was the last Apostle, it was the joynt opinion of all Beleevers, that Christ should have a Kingdome on Earth, which should (after it was come to perfection) endure a thousand yeares.* And this is the time which I call the *Evening*, or *first part of Christs day*, and its duration, besides the time of its imperfection, or *limbrionie*, before it be setled. Now, there was not any of the foregoing *Monarchies* of the world, which in full state and strength endured so long. The first *Monarchy*, the *Babylonian*, was but 70

yeares

yeares, the Grandfather, Father, and Child; and so we might shew of the rest, that they were much short of this of Christs continuance. Yea, that of *Israel*, which fore-shewed this of Christs rose but up in *Saul* and *David*, was perfect in *Salomon*, and declined in the next, in *Roboam*.

Now, *when these thousand yeares are expired, there shall be a little interruption for a while*, Rev 20. 3. by the letting loose of Satan, and his stirring up *Gog* and *Magog* to disturbe this Kingdome, Rev. 20. 3, 7, 8, 9. *But it shall be but a little while*; onely a Combination and an Attempt, but no hurt, but fatall ruine to the Enemie (*but till the thousand yeares be expired, there shall not be any attempt against the Kingdome*) And when this Interruption or Cloud is blowne away, there shall arise the *Morning, or latter part, and most glorious time of Christs Day and Kingdome* (that which we call the last Judgement which shall last a great while: indeed the Scripture sets not downe the time how long this shall last, but it is evident it must last a long while.

A further description of the Morning, or most glorious part of Christs Day and Kingdome, which is the last Judgement, and shall last very long.

First, I know not, but it may last *a thousand yeares*, as the other is to doe, because *this is the time in which Gods Mercie, Justice, Truth, Power &c. is to be gloriously revealed before all Mankind and Devils, and the Truth of every Tittle of Scripture cleared, and the Reason and Righteousnesse of all Gods administrations to Men and Devils revealed*, Rom. 2. 5. So that every sinner is to be silenced in his Reasonings, or convinced, that he said and thought amisse, *Iude* 14, 15. Now this must require much time.

Secondly, *This is the time in which Iesus Christ is to triumph and Lord it over all reasonable Creatures, to be worshipped and acknowledged by every one in Heaven, Earth, and under the Earth*, Phil. 2. 10, 11. which is referred to this time, Rom. 14. 10, 11. For, during the other part of Christ his Kingly Raigne in the *thousand yeares*, he is not alwayes visible; but if he were, yet they under the Earth, the dead Reprobates from *Cain* to them that were slaine when he set up his Kingdome, *doe not bow to him, and with their tongues confesse him*; and the Devils then are chayned up, but they doe not bow to him: But at this time shall Christ sit on the Throne of his Glory, *and every knee shall bow to him, and every tongue shall confesse him Lord*; therefore surely it shall be no short time. In all the time he is to live when he resignes, the kingdome and

People are divided according to Election and Reprobation; wherefore this being all the time, surely it will be a long time: *This is the reward of his great suffering, a Reward having respect to all Creatures* (though in respect of the Elect he hath another Reward) *Phil.* 2. 10, 11. *Therefore God hath given him this Name*: Of this God hath much spoken of to him, *Psal.* 110. 1. and to his Enemies and People, and Christ hath sitten waiting till it is done, ever since his Ascention, *Heb.* 10. 12, 13. Therefore, surely God will not huddle it over in a small or short time. God hath given a long time to every worke, to *Satan*, to *Antichrist*; and will he straiten Christ in this his time? When workes in which God is glorified but by accident, have a long day; shall not Christs Day be long, in which God is so directly glorified? *Phil.* 2. 11. *There can be no worke, besides Heavens Glory, so pleasing to God and all Saints, and so comely in it selfe, as this, for Christ to sit on the Throne, and all knees bow to him.* Therefore, as wee doe wish workes comely and very pleasing, God will draw it out, and lengthen its time.

Thirdly, Because the solemnitie of it were to little purpose, if it were not to last long (*as we deride great preparations and pompe for a short Shew*) *the whole Creation groanes for the Libertie and Glorie of this time, Rom.* 8. 19, 22. (for this place, as was before shewed, is necessarily meant of this last and generall Judgement, and onely of it) *every Creature in* specie *or kind shall be eased of the vanitie which Mans Sinne and Gods Curse hath loaded it withall, and shall have its primative glory which it waites for*, and it shall last but till this Day of Judgement lasts. Now, to what purpose were that *omnifarious restitution of all things*, and that large expence of rich Majestie and Bountie, to cloath all Creatures with glory, if it were to be but for a little season; surely, this is all the time in which *Sinners with Saints, good and bad Angels shall be in one place*, and in which Mankind shall behold the glory of this visible world, made for them, and subjected to them in the Creation: therefore the time shall be long.

Object. *But if this time be so long, the Saints shall be kept long from Heaven.*

Answer. First, I answer: God that hath eternitie for them in Heaven, may lengthen out their time in this world, and yet recompence them.

Secondly,

Secondly, This is a Heaven, a *Paradise*, and fit and next preparative for Heaven: Who can lose, by being kept from Heaven, by beholding Christ his most glorious Triumph over all Creatures?

What shall be done, to take up so much time? *Object.*

All Gods Attributes shall be set open before us, as he hath declared them in the Word, by *Creation, Providence, Redemption*; and Christ his higheſt Kingly Glory ſhall be ſhewed us, *on which alone one might gaze a thouſand yeares*: with great joy, *the whole Scripture in every Tittle of it ſhall be ſhewed to be fulfilled, how every act of God in the world is according to it, in ruling the world by the Word, and by it be made it; and according to this word ſhall be ſhewed to us, the reaſon of every dealing of God, with Saints and ſinners, and all the workes of Angels and Divels (which are infinitely more and greater then mankind, becauſe they have ever wrought ſince the world began and are mighty in wit and ſtrength) and all the works of mankind ſhalbe revealed to us all, yea the ends intents and counſells of mens hearts ſhalbe made manifeſt, not only to the mans ſelfe, but to every one.* *Anſw.*

In a word every act of reaſonable creatures, being immortall creatures (though the body once dye) is immortall the thoughts, words, Acts, and ſhall not only abide for ever in hell or heaven, but ſhalbe revived and brought forth before all the world in this great day in as much as every thing was in Gods ſight, it ſhall be openly ſhewed before all the world, this is taught when it is ſaid, *Every thing ſhalbe made manifeſt*; for this is to make them manifeſt when they be declared before all.

And all theſe works from Adam to the laſt of mankind ſhalbe orderly and clearly proceeded in by lookes Rev. 20. 12. as in a Court of Juſtice, wherefore wee need not run hazard to know what is don in other places, for wee ſhall ſee and heare all one day and this may well take up much time though by an infinite powre God will doe it, yet it ſhall be done by Chriſt, as man, and before men and therfore leaſurely.

Now when this worke is diſpatched and the finall ſentence is pronounced upon all creatures both the *bleſſed and curſed* as is expreſſed *Mat.* 25. 31. to the end, *then will Chriſt reſigne the kingdome to the Father, and this world together with his Kingdome ſhall end.*

But you will ſay though this be long that Chriſt ſhall raigne, yet its not ever; but its ſaid that he ſhall raigne for ever. *Object.*

Answ. I answer: it is said to be for ever, though it is thus and at this time to end (as the Apostle saith expressly, *he shall then resigne*) yet its said to be for ever.

First, because its to be to the worlds end, and the end of time, and therefore is truly for ever, as *Moses Statutes* were said to be, because to last till Christ came, and the end of that Discipline, Christ and his Saints shall stand on the earth at the latter day, *Iob* 19. 25. that is, shall be the last who shall rule and possesse the Earth, for so soone as they resigne all, this World shall end.

Secondly, because this Kingdome shall never be swallowed up by any other or after *Monarchy* (as the former were by the latter, and all by this of Christ) therefore it is said, *Dan.* 2. 44. *It shall not be destroyed, it shall not be left to other people.*

Thirdly, because it lasts long, yea longer then ever any *Monarchy, and we say of long lasters, that they last ever.*

Fourthly, because though his Kingdome be resigned, *yet it is but a translation, or swallowing up of it into glory*; it remaines, but is perfected not in the Sonnes, but in Gods hand; not in this world, but in Heaven.

The estate also of the Church shall never decay in grace or peace, though once it shall be assaulted, *and the Saints after this Kingdome shall never dye, they who lived and dyed before it began were raised up and dyed no more, they who lived in the* 1000. *yeares of it dyed, but together with the Saints found alive at Christs last comming, they are raised up and changed, and are all with Christ during the last Iudgement, and when it is done they with him goe into Heaven, and are ever with the Lord,* 1 *Thess* 4. therefore in these regards is that true, *Psal.* 102. 27, 28. *God hath no end of yeares, and the children of his servants shall continue and be established before him*, that is, abide for ever in glory as he is. Thus much for the third thing, the Duration of Christs Kingdome, how long it shall continue, and when it shall end.

Now followeth the fourth thing to be considered, namely, the beginning of this Monarchy, when the time shall come that it shall bee set up.

This *Monarchy* of Christ is to be the last in the World (as it is to last to the end of this World) *and therefore it is to begin when all the foure Monarchies are expired and ended, Dan.* 2. 34.

this

this stone is to smite the Image on the feet, that is, it is to be set up, when the *Monarchie* is passed the *Head*, *Armes*, *Brest*, *Thighes*, and is come to the *Legges*, and that in the *Feet*, or *Toes* of it, which is the fourth and last *Monarchie*, namely, the *Roman*, after it is divided into the *East* and *West Monarchie*, and their *Westerne* is broken into many pettie Kingdomes, *then when their Raigne is expired, shall the Monarchie of Christ come*, *Dan.* 2. 44. In the daves of these Kings, not one, but many, when many Kingdomes are made up out of the *Roman Monarchie*, *shall God set up Christs Kingdome*: so *Dan.* 7. 3, 17, &c. *Foure Beasts, that is, States and Monarchies* (though called *foure Kingdomes*) The first, was the *Babylonian*, then in being, and expiring; the second, the *Medes* and *Persians*; the third, the *Grecians*, under *Alexander*, as a *Leopard*, and with wings swiftly over comming the World; the fourth, the *Roman*, *which was stronger and more stronger then all the former*, because of the many changes that should be in it, as *Ten Hornes or Kingdomes rise out of it, and among them, another fearefull little Horne*, *Dan.* 7. 7. which is interpreted, *vers.* 9, 20, 23, 24, &c. The summe of which is, *that after the Romans Monarchie was parted into two Legges*, the *Easterne* and *Westerne Monarchie in this Westerne Monarchie* (for the *Easterne*, which containe now the *Persian*, and much of the *Turke*, *Tartar*, &c. he passeth over) In that the Churches were in those daves to be in the *Westerne* parts of the World; I say, in this *Westerne Monarchie should ten Hornes or Kingdomes arise*, *and among them another little Horne*, *most blasphemous*. Now, by the *Ten Hornes are meant ten Kingdomes*, *which rose out of the Westerne Roman Monarchie*; *and by the little Horne so blasphemous, is meant the Papacie*, which rose up among or together with their *Ten Kingdomes*, as is expresst *Revel.* 17. 12. For, about the same time that the *Bishop* of *Rome* usurped Papall Dignitie or Authoritie, these Kingdomes in *Europe* began to be set up, and to become severall distinct Kingdomes: But *by the little Horne*, is meant the *Papacie*, as appeares, because of its base workes, *Dan.* 7. 8, 21, 25. And its continuing for *a time*, *times*, *and halfe a time*, is onely applyed to the *Papacie*, *Rev.* 12. 14. *Dan.* 12. 7. and is the same time named in the same phrase, and the same Oath, which in reference to the *Papacies*

prevaling is used *Rev.* 10. 5. 6. and therefore he saith *time shalbe no longer* expressing the end of the Papacies prevaileing by the generall phrase of the time, because it was prophesied of in *Dan.* in those darke phrases of *time, times and halfe a time*, now whereas it is said to rise up after the Ten: whereas *Rev.* 17. 12 the *Beast* or Papacy is said to be *one horne with the Ten to be ruinated vers.* 16. whereas this rootes up *three of the Ten Kingdoms or hornes.* I thinke in *Daniel* is meant the whole Kingdome or the Papacy, but he instanceth in the last Edition of it, in which somewhat of the Popedome shalbe ruined, but yet shalbe Papall and Antichristian (as perhaps the faction of Jesuites) but this going immediately before Christs Kingdome and lasting to it as *Dan.* 7. declares it must be meant of the Ten Kingdomes with the Papacy, because the *Revelation* shewes that these immediatly goe before Christs Kingdome and are swallowed up by it. *Rev.* 12. 23. to 16. *2 Thes.* 2. 8. *Rev.* 17. 12. 13. 14. wherefore to finde out the beginning of Christs Kingdome wee must search out how long this part of the Romane Empire, which fell into *Ten Kingdomes* and the Papacy shall endure, *for their end is the beginning of Christs Kingdome.*

Now, how long this Papacie shall last, is told *Daniel*, but hiddenly and sealed up so that he could not understand it, because it was about the Gentiles converted, which was a mystery not knowne till Christ came, *Dan.* 12. 6, 7, 8, 9. *But in the Revelation, Christ by his death purchased the privilledge to open this secret, Rev.* 7. 4. to 11 therefore, *Rev.* 10. 2. 5. 6. *Christ comes with the Booke open*, whereas to *Daniel* it was shut, and take the same oath that he did in *Dan chap.* 12. 7. 8. because it is about the same thing, and shewes what is meant by *time, times, and halfe a time*, which in *Dan.* were set down in these darke words, which none could interpret, *hee saith that it is meant of the seventh Trumpet, Revel.* 10. 6 4. more plainely, *Revel.* 11. 2. 13. that its meant of 42 *months* (*containing months by the Moone*) or 1260. which is all one; thus also, *Revel.* 12. speaking of the same thing, *vers.* 6. he saith it was 1260. *dayes*, and *vers.* 14. it was *time, times, and halfe a time*, which is *Daniels* phrase; so that they shewed *Daniel* so darkly, that none could interpret it, *but Christ expounded it to be* 42. *months, or* 1260. *dayes, a day signifying a yeere*, thus long from the beginning of the 10. *Kingdomes* in *Europe*, and the Papacie shall prevaile over the holy people

people and Saints of God, and then shall it be no more, *but Christ will come and set up his Kingdome.*

But then the great question is when the 10. Kingdomes and Papacie began in *Europe?*

I answer, *Historians* are divers in account some 4. or 6. yeares, but about the yeare of our Lord and Christ, 400. or 406. the *Bishop* of *Rome* began to usurpe Papall power, and about that time some of the 10. Kingdomes in *Europe* began to arise; now let us reckon it 406. when it began, and this is the last account; then adde to 406. the 1260. and it maketh 1666. *which is the time made the number of the Beast, Revel.* 13. 18. that is, the Papacies duration, *Dan.* 7. 26. *thy Kingdome is numbred and finished*, in which number the *milenary* or *thousand* is left out, because it comes seldome, as we use to say; the *Spanish Armado* comming against us, was overthrowne in 588. *and the Papists Powder-treason* in 605. so then the end of the Papacie is to be *anno* 1660. For the conceiving of which, wee must interpret that, *Revel.* 11. 1. to 15. whereby the *Temple and them that worship in it is meant pure worshipping, and truths about worship*, which God would preserve from the prevailing of Popery; *whereby the Court and holy City is meant* the generall and common sort of Professants, over whom there should be a prevailing, and that by Popery, which is meant by the Gentiles, as *Rome, Christiandome*, or rather now *Antichristiandome* is expressed by *Rome, Heathenish, vers.* 8. the City where that is, *(by whose power our Lord*, that is, *Christ was crucified, for by thatpower of Rome when it was heathenish did crucifie Christ)* now this place meaneth not *Rome as it was Heathenish, as we shall shew anon*, but describing it by what it once was, it also calls the subjects, that is, the Popish Gentiles, so that the summe of the 2. verse, is, that Popery should prevaile over true Christians 42. months; during all which time there should be witnesses of God against Popery, *vers.* 3. who in a sad and low estate in sack-cloth should oppose Popery, and that as long as Popery prevailed, for 1260. *dayes* are the same with 42. *months*, that is also expressed *Revel.* 12. 6. 14. *And when the time grew up, these witnesses who were but sing'le persons, shall grow to be both in Magistracie and Ministry*, & therfore are called 2. that is, of 2. ranks to be Christians, and therefore are called *two Candlesticks, Revel.* 11. 4. that is, Churches, and these witnesses shall vexe and plague the Papacie, *Revel.* 11. 5, 6. but when their time and also the Papacies

draw-

draw towards an end, *vers.* 7. Indeed our Translation reads it when they have finished their testimony, but it is better read according to the Greeke; and this scope of the place *(when they are finishing)* that is, *when their time of conflict with the Papists drawes towards an end*, then the *Beast*, that is the Papacie, for so it is called, shall warre and kill them, and they lye dead in the streets, *vers.* 7, 8. that is, *in the streets of Rome*; for it was *Romes* Authoritie, by whom *Christ was crucified* (as I said before) and yet heere is not meant the same state of *Rome*, in which it was when it crucified Christ; namely, Heathenish, as some expound it; *for it was called Aegypt, and spiritually Sodome*; which *Heathenish Rome* is not: for a speciall appellation of wickednesse is onely proper to *Rome Antichristian*, but the Act of *Heathenish Rome*, in *crucifying Christ* by her Deputy *Pilate*, is heere mentioned to cast a hatred upon the *Antichristian state*, which is in the same place, when being *Heathenish Christ was crucified, as because this state Antichristian was now crucifying of Christs Servants and Christians, as the Heathenish state did Christ.*

Now, by the *Street* in which they shall lye dead, is not meant strictly the street of the place *Rome*, but the places under the power and Jurisdiction, whatsoever Kingdomes they bee: as Christ was not crucified in *Rome*, but in *Ierusalem*, by the Authoritie of *Rome*; for the Citie *Rome*, called *The Great Citie*, and *Babylon*, is taken two wayes in the *Revelation*, sometimes more largely, for all the places and Kingdomes which are under his Papall power, and so it is a *Citie of no strength*, that is, *Ten kingdomes in Europe was under her Papall power, Revel.* 17. 12. and so it is here taken, and by the streets are meant any Kingdome under Papall power, thus it is also taken, *Revel.* 16. 1. but sometimes it is taken strictly for the place and Citie of *Rome, so it is called the Beasts Seat, Revel.* 16. 10. and is meant, *Revel.* 18. 2. by that *Babylon* is to bee so destroyed; so that the meaning of *this killing of Witnesses*, is that Papall power from *Rome* shall kill and slay dead the Orthodoxe *Protestants* and *Christians*, *who oppose Popery in every kingdome* that is under Papall power, and by that time the period of the Papacie, namely, 42. *months*, and of the Witnesses, *viz.* 1260. *dayes*, grew towards an end, that is, towards *Anno Domini* 1666. shall have fully slaine all bold opposers of it, either in *Magistracie* or *Ministery*,

ministry, and all the Christians reformed, *but by killing, we hope, to not meant the shedding of their bloud*, because it is said, *They shall rise againe* (which they should not so soone, if they were killed) *but a civill Death, by suspension and putting them out of Office, and suppressing them, so that they shall not dare to oppose, but the feare of Law and the Peoples Tumult shall keepe them from shedding their bloud*, which is meant *by the Peoples not suffering them to bee buried*, *Revel.* 11. 9. for if they were slaine indeede, no people would keepe them from burying; but being suppressed, they keepe them from being killed; and within *three dayes and a halfe*, that is, *three yeares and a halfe*, after they bee all suppreſt (for in part now some, and then some, may bee a great while a doing, but after they bee all suppreſt, a *Spirit* that is of *Courage shall come on them*, and the people and they shall recover *and doe more against Popery then ever*, and put more glory, which is meant *by their assent to Heaven*, vers. 11, 12. In all (both dying, arising, ascending, alluding to Christ.)

And then *a tenth part of the Citie fell*, vers. 13. not strictly the people of *Rome*, but largely the *Iurisdiction*, *one of the Ten Cities in Europe which were under Romes Papall Power, in whom the Witnesses were slaine*, *shall by an Earthquake*, that is, by *a Commotion of People, revolt from Romish Religion, and reforme*, *perceiving how Papall Power hath slaine her Witnesses, and abused them*; and this it is thought will bring in the *Fifth Viall*, *Revel.* 16. 10. which shall bee the ruine of the Citie of *Rome*, which is onely the *seate of the Beast* or Papacie, whose fall is celebrated, *Revel.* 18. By which ruine of *Rome*, the Kingdome of the Papacie shall bee darkned, *Revel.* 16. 10. but not totally ruined, till the *Seventh Viall*, *vers.* 17, 19. *which is the seventh Trumpet and beginning of Christs Kingdome*; therefore it is said, *that Christs comming shall slay them*, 1 *Thess* 2. 18.

But yet at this ruine of *Rome*, the Head and Empire of the Papacie shall bee broken, and so ended (though it shall breath a while after-) therefore to this time is the Papacies and the Witnesses continuance prophesying numbred from their first beginning, 42. *months and* 1260. *dayes*, which expire *Anno Domini* 1666. and by *three yeares and a halfe* before this

yeare 1666. shall the Papall power have support in *Europe*, all the oppoſers of it, in *Miniſtry* or *Magiſtracie*, or *Chriſtians*, but by that *yeare* 1666. they ſhall recover againe and draw off one Kingdome in *Europe* from the Papacie, and ruine *Rome*, and this is that *Woe which ends the Sixth Trumpet*, *Revel.* 11. 14, 15.

And if yee object, that more then one of the Ten Kingdomes in *Europe* are already falne off from *Popery*.

I ſay, they ſhall all Apoſtatize againe to *Popery*, as wee ſhall ſhew anon, and yet one of them ſhall returne againe to the Truth at the time fore-named.

And this is the trouble on the *Gentile Chriſtians*, namely, a wearing of them out by the *Roman Weſterne Monarchy*, which is become Papall, and ſhall oppreſſe them all the time; and towards her end, ſhall ſuppreſſe all her *Witneſſes*, *Dan.* 1. 20, 21, 23, 24, 25. all which trouble to the Saints goeth before Chriſts comming, which ſhall quickly follow after the ſlaying of the *Witneſſes*: as a preparation to which ſhall bee the Reſurrection of the *Witneſſes*, the fall of the Tenth part of the Citie, and then quickly ſounds the *Seventh Trumpet*, which brings in the Kingdome of Chriſt, *Revel.* 11. 14, 15. even at the beginning of it, *Revel.* 10. 7. For by the Myſtery of God is meant the Kingdome of Chriſt, as it is explained *chap.* 11. 15. So that there is hope from 666. forwards, things will goe well with the *Proteſtants*, or *Gentile Chriſtians*, till the *Thouſand yeares* begin, except one aſſault, which ſhall not hurt, but ſcare them, and is to uſher in the comming of Chriſt, of which anon we will ſpeake.

Now beſides this, wee have another reckoning which *Daniel* gives us, and that more plainely then hee did this; for this concerning the *Gentiles*, was ſhewed him in the hidden words of *a time*, *times*, *and halfe a time*; but when it was to begin and bee reckoned, it was not ſhewed him, but another is revealed to him more plainely, becauſe it concerned his people *Iſrael*, *Daniel* 12. 11, 12. that is ſet downe when the account ſhould begin, (and plainely a day for a yeare, as was uſuall in the Prophets phraſe, and as *Ezek.* 4. 5, 6.) And this is to ſhew.

shew when the *Iewes* should begin, and bee converted to Christ, and when they should be ripened, and Christ come and set up his perfect Kingdome, which was to be with the Resurrection of many dead Saints, and to last 2 *Thousand yeares*, for hee respects some worke to bee done, the time of which hee deciphers, and that is that worke of which there was speech, *And at that time thy people shall bee delivered*, &c. for that answer, *vers.* 6, 7. is onely to a branch included in the former words, but not expresst about the *Gentile Christians*, which, and the Answer, *Daniel* understands not; but that finished, hee shewed *Daniel* some that hee understood, about the *Iewes*; therefore hee speakes in the phrase of Sacrifice: and I say he first shewes when the *Iewes* shall be converted, and that hee saith should be 1260. *dayes after the daily Sacrifice is taken away*, &c. and the *Abomination* that maketh desolate set up; so that if wee finde when this was done, then 1260. *dayes*, that is, *yeares* after, shall the Conversion of the *Iewes* be; and 45. *dayes*, that is, *yeares* after that, shall be the Resurrection of Saints, comming of Christ, and the *Thousand yeares* begin.

Now the Scripture mentions two things, *in which the Abomination was to be set up*; one, was a while after the death of of Christ, *the cutting off the Messiah, which Christ makes an immediate fore-runner of the ruine of Ierusalem, Matth.* 24. 14, 15, 16. and this is spoken by *Dan.* 9. 27. *The Sacrifice shall cease, and the over spreading Abomination making desolate*, and a while before, *vers.* 26. *the Messiah shall bee cut off*; this was done some 36. yeares after Christs death, a yeare or two before the last ruine of *Ierusalem* by *Vespasian* and *Titus*; for the Faction in the Citie suppresst the Sacrifice, and made the Temple their *Rendezvous*, and so abominably defiled it. Now this was onely a signe of *Ierusalems* ruine, and a warning to Christians to flye out of the Citie; and if we should comit from this the number of yeares heere set downe for the bringing in the *Iewes*, it is long agoe expired.

But there is another time wherein *the Sacrifice was stayed, and Abomination set up*, and that was in the Raigne of the Emperour *Iulian* the Apostate, who raigned in the yeare of our Lord 360. or 366. and set up *Heathenisme*,

that Abomination, and endeavoured to set up *Iudaisme*, to roote out *Christianitie*, and therefore attempted to set up *Sacrifice*, and re-build the *Temple*, but by Earthquakes God cast all downe: and whereas the Foundation of the *Temple* was never rayſed, thoſe Earthquakes caſt up thoſe ſtones, ſo that as Chriſt ſayth, *not a ſtone was left upon a ſtone* (which there was till this time) *Now then this is the time when wee muſt begin to account.*

And if you object, *That in theſe dayes it was no hurt that the Sacrifice was ſtopt, becauſe God had ſuſpreſt that worship.*

I ſay, ſo hee had at that time before ſpoken of, *Dan.* 7. 27. of which our Saviour Chriſt ſpeakes, for it was ſix and thirtie yeares after Chriſts death: yet becauſe it was a famous thing, it ſerved well for a Marke when to begin an Account.

So then unto 360. or 366. in which this was done, let us adde the 1290. *dayes*, which is the time how long from this it ſhould be before the *Iewes* ſhould be delivered, and it makes 1650. or 1656. *yeares* of the Lord, in which the *Iſraelites* are to be delivered, by being called to Chriſtianitie, both the *Iewes* (who are *two Tribes*, which were in Chriſts dayes) and the *ten Tribes*, which are *Iſrael*; and from this time of the Converſion of the *Iſraelites*, for forty five *yeares* after, are the *twelve Tribes* to ſuffer great troubles: Therefore *Dan.* 12. 11. after 1290. *dayes*, hee ſaith, *Hee is bleſſed that comes and waites unto* 1335. *dayes more*, that is, forty five *yeares* after, *for to that time the troubles will be ſuch as never were*, *Dan.* 12. 1. namely, to the converted *Iſraelites*, but not to the *Gentile Chriſtians*, for theſe have beene troubled by the Heathen *Roman Emperours* a long while, and after that by the *Beaſt*, which ſucceeded them, *viz.* the *Papacie*, all the time of the *Papacie*, and heavily afflicted at the end of the *Papacie*, by ſlaughter of all their *Witneſſes*; therefore they, from thence-forward, ſhall have quietneſſe: but the *twelve Tribes*, who till 656. lived without Religion, being converted to Chriſt, ſhall have ſore trouble for forty five *yeares* after (*as their Fathers for forty yeares wandred in the Wilderneſſe after they were come out of* Ægypt, *before they entred* Canaan) by the latter dayes of which time, the remaines of *Papacie* (after *Romes* ruine) will have ſpread and got ſome head againe, and joyne with the Enemies of the *twelve Tribes*.

Tribes in the *East*, and so generally both *Mahumetans*, *Heathens*, and *Papists* will combine together, to ruine the *Iewes*, and all other *Gentiles* who be true Christians; *to save from which ruine, Christ will come from Heaven, and ruine with fire all those Nations of the wicked*, *Revel.* 16. 13. to 17. And the seventeenth *Verse* is the *seventh Viall* or Woe of the seventh Trumpet, *Revel.* 11. 14, 15. whereby as *verse* 18. *the Nations being angry, Christs wrath came and destroyed them*; and then will Christ set up his Kingdome, and begin the *thousand yeares*, and rayse the dead Saints: And this comming of Christ will be sudden, as a Theefe hee will steale in on the World, *Revel.* 16. 15. 2 *Pet.* 3. 10. Which shewes, that *Peter* speakes of this comming of Christ, and not of the Worlds end. Therefore, of fortie five *yeares* after 656. Christ speakes to *Daniel*, *Chap.* 12. 12. *He shall then stand in the Lot*, that is, *hee with the rest of the dead Prophets and Saints shall be raysed up from the dead.* So that it is likely, that Christs comming from Heaven, and raysing the dead, and beginning his Kingdome, and the *thousand yeares*, will bee about the yeare of our Lord 1700. for it is to be about fortie five *yeares* after 1650. or 1656.

But yet I conceive, that there may be some conception or more remote beginning of Christs Kingdome sooner, even presently upon the end of the *sixt Trumpet*, which brings in the resurrection of the *Witnesses*, and *fall of the tenth part of the Citie*, and that by the beginning of the *seventh Trumpet*, which followeth presently upon it, about the yeare 1666. For it is sayd, upon the blast of the *seventh Trumpet that the Temple was opened*, &c. *Revel.* 11. 15, 19. and so *Revel.* 15. 5. which is the same with the other, as hath beene shewed. Now, the *opening of the Temple* is the Revelation of Gods Truth and Worship more clearely then was before, and so a state of greater Light and puritie of Worship then was before, which seemes necessarie to follow upon the resurrection of the *Witnesses*, and their ascension or taking up to God, and yet this is made the worke of the *seventh Trumpet*. Therefore I thinke, that the *seventh Trumpet* may begin presently after the ruine of *Rome*, *Anno Domini* 1666. and bring in a pure state of Churches, and yet Christ not to come and begin

the *thousand yeares*, till *Anno Domini* 1700. for surely, in the *thousand yeares* there shall be no *Temple*, as was shewed before. If therefore the *thousand yeares* began at the first entrance of the *seventh Trumpet*, when and where should the *Temple be opened which was measured, Revel.* 11. 1. to be preserved and used, and goeth before the new *Ierusalem*, or the *thousand yeares, Revel.* 3. 11, 12. And whereas it is said, *the Mysterie should be finished so soone as the seventh Trumpet sounded, Revel.* 10. 7. *and that the Kingdomes were Christs, Revel.* 11. 15. I suppose it may be truly said, since so great a reformation shall be presently therewith, and within so few yeares after, *viz.* some thirtie foure yeares, the full setting up of the Kingdome.

Now, having found out when Christs Kingdome, or the *thousand yeares* shall begin, it is easie to guesse when the time of the last generall Judgement and the Worlds end shall be; A Question which Christs Disciples asked him, *Matth.* 24. 3. but hee sayth, *neither Angel nor hee himselfe, as a man, knew, verse* 36. that is, in those dayes, but it was lockt up in the Fathers secrets. Indeed, *Daniel* had a marke given him, by which wee doe finde out the beginning of Christ his Kingdome, namely, from the time of the *Sacrifice ceasing* 1335. *dayes*; yet hee knew not when the time was of the *ceasing of the Sacrifice*, nor how long Christs Kingdome should last, at whose ending the Day of Judgement should begin: so that not for himselfe, but for us, was that revealed to him, as 1 *Pet.* 1. 12. But after Christs Sufferings, and Ascension, all the Fathers secrets were opened to him, for hee was worthy of it, and hee reveales them to the Churches by *Iohn*; hee opens the meaning of *Daniels time, times, and halfe a time* (which no Creature could expound) to bee 42. *Moneths*, or 1260. *Dayes*; hee tells expressely, that his Kingdome should last, after it was fully settled, a *thousand yeares*, and then should be a little season of disturbances, but no hurt to his people, and then *comes the last Iudgement, and the end of the World*, *Revel.* 20. 3, 7. to the Chapters end.

Thus wee have some comfort, in that there is hope the troubles on us *Gentile Christians* shall cease about 666. But

until

untill those dayes, wee are like to see sad times, even till *Anno Domini* 1666. For this to be feared, that *Poperie* shall againe over-run *Europe*, and bring backe under Papall power every Kingdome in *Europe*, and so suppresse all opposers in every Kingdome by Papall power; as appeareth by these Arguments.

First, in *Revel.* 17. 12, 13. it is spoken of a double giving up of the *Ten Kingdomes* in *Europe* to the *Papacie*, and againe *verse* 17. which may seeme both one; yet it will be found of him who ponders them, that they are two diverse and severall times: For in the former it is onely sayd, *They had one mind to give their power to the Beast* (that is, to the *Papacie*) at that time they were all alike ignorant and superstitious, and so the *Papacie* easily devoured them; but in the latter place it is sayd, *God put it into their mindes to agree and doe it*, that is, at this time they were not all alike: some of the Kingdomes had Light and Reformation, and had withdrawne from *Rome*; yet by some speciall over-ruling Providence (in respect of which, it is sayd, *God put it into their hearts*) they who had departed from *Poperie* shall revolt, and by some Agreement or Covenant with the rest, all jointly shall againe give up themselves to Papall power: so that it differs much from the former Act, and seemes to be a second Act of the *Ten Kings*, that is, of so many as were revolted from the *Papacie*: and it also appeares to be so, because it is made the fore-runner and immediate fore-goer of the ruine of *Rome*, which is here meant by the *Whore*, *verse* 16. as is explained *verse* 18. This Act of the Kings, is the meanes by which God will fulfill his Word, of *Romes* ruine by Fire; therefore it is sayd, *They shall burne her with Fire, for they shall agree to give up their power to her, till the wordes be fulfilled*: But the former giving up their power to the *Beast*, was at the beginning of the *Papacie*, *verse* 12, 13. So that it seemes, by the generall Vassallage of all Kingdomes in *Europe* to *Poperie* againe, God will bring about the ruine of *Rome*: For the revolted Kingdomes eyes shall be opened, to see how *Rome* hath abused them, to bring them backe againe to her slaverie, and to slay all their *Prophets* and *Witnesses*; *Argument* 1.

and

and then they ſhall *hate her and ruine her*; and this may be by ſome one of the *Ten Kingdomes* in *Europe* reformed, and yet revolted, and at laſt fall off from *Rome* againe: For though it is ſaid, *the Ten ſhould ruine the Whore*, it cannot bee meant of them all, for ſome of them *lamented her ruine*, *Rev* 18.9. but if any of them doe it, it is truly ſaid *the Ten did it* (as it is ſaid *the Theeves reviled Chriſt*, *Mark.* 15.32.) when as it was but one of them, *Luke* 23.39. and by this revolting of Reformed Kingdomes to *Poperie* againe in *Europe*, comes it, that the *Witneſſes* (that is, the *Orthodox Chriſtians* and *Profeſſors*) are ſlaine by the Papacie, which alſo is a ſecond Argument, for that is meant by the *Beaſt*, *Revel.* 11.7. and that their *Bodies lye dead in the ſtreets of Rome*, for that is meant by *the Great Citie*; for it was *Romes* power which Crucified Chriſt; therefore hee is ſaid to bee there Crucified: *Pilate* by Romane Authoritie did it. Now it cannot be the Citie of *Rome* in which all Witneſſes lye dead, for there bee none or few *Witneſſes* in *Rome*; but moſt *Witneſſes* are in Reformed Kingdomes, and muſt there bee ſlaine and lye dead; therefore by the ſtreetes muſt bee meant the Ten Kingdomes in *Europe* come under *Romes* Juriſdiction: every Kingdome being under *Romes* power in *Europe*, is as a ſtreet to the City, and by *Romes* power and in her name ſlayes the *Witneſſes*; therefore Papall power muſt be over *Europe* before the Witneſſes be ſlaine.

Argument 2. A ſecond Argument is, becauſe when *Rome* is ruinated ſhee is moſt ſecure, no Widow, no Sorrow, *Revel.* 18.7. that is, none of her Kingdomes ſhall bee rent from her which ſhee had at any time under her Juriſdiction, but is in her full ſtrength; therefore it is ſaid, *Strong is the Lord*, verſ. 8. that is, ſhee being in perfect ſtrength, God ſhewes his ſtrength in her ruine.

Thus betweene this and 1666. is like to bee a revolt of the Reformed Kingdomes to *Popery*, and by Papall power a ſuppreſſing of Orthodox Chriſtians and publique perſons in *Europe*, whoſe full ſuppreſſing will bee compleate within a few yeares of 1666. And this is the laſt time of the *Gentile* Beleevers, which will bee ſweetned with

with the glorious worke of the Conversion of the *Israelites* in the middest of it, about 1656. But that will yeeld no present relieie to us *Gentiles* against *Antichrist*, but hee shall goe on to slay the *Witnesses*, and finish it. Which having done, before hee can triumph *fiue yeares*, the *Witnesses* shall be raised up, and one of the *Ten Kingdomes* fall off from him, and ruine the Citie of *Rome*; and this will be a generall good to *Europe*. But yet the *Papacie* shall breath, and by degrees get head, and joyne with *Turke*, *Tartar*, and all those Princes, against both *Israelites* turned Christians, and the Christians in *Europe*: But from this danger will Christ saue all Christians, by his comming and setting up his Kingdome. And as there shall be trouble, in regard of Religion, before this comming of Christ, so there shall be (it is to be feared) in regard of Justice, and that all Princes shall fall by degrees to tyrannie and oppression, and enslaving their Subjects, that so Christs comming and Kingdome may be more welcome to the World. Which is therefore celebrated chiefely by the ioy it brings through doing of Justice, *Psal.* 72. 1 to 5. *Psal.* 96 10. to the end, and relieving the oppressed: For, Christ having a purpose to swallow up all Kingly power, he will weane the World of it, by letting it vex and spoyle the Earth; and when all the World groanes under tyrannie and oppression of Kings, then will he come and throw downe all their Thrones, and erect his owne onely, who alone is fit to rule the World Monarchically, being infinitely full of Wisedome, Justice, and Meekenesse, *Amen.*

But what Use should wee make of all this Doctrine about Christs Kingdome? Even this also the Scripture teacheth us; namely,

First, To looke for it (therefore wee should know it, for there can be no expectation of things unknowne) and to long for it, and so to hasten to it in our desires and fervent affections, 2 *Pet.* 3. 12. For, though wee cannot hasten its time, to come to us; yet wee may hasten to it, by our longing for its comming: And there is no losse by

such love of Christs appearing; *For to them that love it, hee will give, when hee comes, a Crowne of Righteousnesse*, 2 *Tim.* 4. 8. And surely, they who most love and long for it, shall speed best at it; and therefore it is pittie, that this Doctrine of Christs Kingdome is no more studyed.

Secondly, This Doctrine of Christs Kingdome teacheth us who will love him, to *hate evill*, *Psal.* 97. 10. That is inferred from the Prophesie of his Kingdome: For, *if hee will ruine the workes of evill*, because hee hates them, it becomes them who love him, to hate evill. *God saves the Saints from the wicked*, therefore let the Saints keepe themselves from wickednesse; yea, they must be extraordinarie *in all holy conversation and godlinesse*, as 2 *Pet.* 3. 11. For so much that phrase (*What manner of persons ought ye to be*) seemes to imply: In Christs Kingdome, all such things as now draw to unholinesse shall be done away, and nothing but godlinesse shall beare sway. Therefore, they who expect that Kingdome, *should be every way holy*, and give diligence to bee found of him, at his comming in peace, *without spot and blamelesse*, 2 *Pet.* 3. 14. For, though hee will not ruine, yet hee will shame the Saints, whom hee findes loose walkers. And therefore hee defers his comming, not because hee is slacke to it (for it is his glory) but because hee would have encrease of Knowledge and Grace so worke with his Saints, that they might repent and amend what is amisse in them, that it may goe well with them at his comming, 2 *Pet.* 3. 9, 15. for hee speakes onely of Saints, and therefore saith, is *long suffering to us-ward*. This is the reason of Christs deferring his comming so long.

Thirdly, this Doctrine of Christs Kingdome teacheth us that bee righteous, to joy greatly in the hopes of it, and to give thankes at the memory of it, though it bee but present in promise and prophesie, *Psal.* 97. 11, 12. And therefore, to meditate of it as if it were in present, and to behold in it joy sowne for us, and arising up in an Harvest, *vers.* 11. Therefore, there are many triumphing Psalmes made of this Kingdome, though it bee to come,

come, *Pſal.* 96. 98, 99. Saints neither could nor ſhould feare Chriſts comming, if they underſtood this Doctrine of it, for his comming is for them, *Iohn* 14. Now, ſince the Scripture ſpeakes ſo much and ſo plainely of this Kingdome of Chriſt, and makes for us ſuch wholſome uſes, ſhewing us that it is a ſpeciall and practicall Truth, and was a chiefe Meditation of all the Prophets; let every Saint ſearch into, and ſtudy this Doctrine, it is our Harveſt of joy and gladneſſe, and Chriſt pardon us our ſo much neglect of it hitherto.

Amen.

FINIS.